The Missionary Herald

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The Unknown God

"THE true Lord of heaven, earth, and the three worlds, and of the ten directions and of the myriad spirits." Such is a translation of the tablet on the opposite page. It is a far call from Athens, in the days of Paul, to modern China; and one would not discover at first reading much Christianity in this Chinese tablet. Yet it has something in common with the altar "to an unknown god" of ancient Athens, and it also forms a link between Christianity and Chinese mythology. Many modern students of the New Testament claim that the translation "to an unknown god" does not convey a correct impression of what that old altar in Athens stood for; that what it actually represented, amid all the superstitions and gods of Greece, was a faith in one great spirit behind the universe; in fact, not an unknown god, but the true and all-embracing God, too great to be known of mortals. This is exactly what the tablet from old China stands for, according to missionaries and Chinese students.

Now comes the Christian link. This particular tablet is worshiped by a sect called the Kintanchiao. The Kintanchiao are a secret sect formed, so tradition says, by a Nestorian Christian, and their worship today is a degraded form of Nestorian Christianity mixed with much heathen mythology. The idea of one great, unknowable spirit is prevalent throughout China. This spirit is known as the Venerable Heavenly Grandfather, and only the Emperor is permitted to worship him. Most Chinese, therefore, would not have such a tablet as that shown in the picture as an object of worship. But the Kintanchiao believe that any one may worship the supreme spirit—here is a survival of Christianity—but that he is still unknowable; for Chinese mythology has obscured the Christian thought of God. Nevertheless, missionaries find their approach to many a Chinese mind through this channel: this Venerable Heavenly Grandfather whom ye ignorantly worship, "him declare we unto you."

The three worlds referred to in the tablet are the three divisions of the universe according to Chinese mythology: the world of divinities where this supreme god and other divine spirits dwell, the world of spirits of men passed beyond this life, and the realm of this earth in which we live. The ten directions are the eight main points of the compass, together with the directions, "up" and "down," heavenwards and earthwards.

Disreputable Journalism

"THE war in Europe, hideous as it is, is merely a family quarrel compared to the terrible struggle that will some day be fought to a finish between the white and the yellow races for the domination of the world." This quotation is taken from an editorial in the New York *American*, which, as all the world knows, is one of the "Hearst papers." It is likely that this deliverance, and there is much more of the same sort in the editorial, appeared in other journals under the same control. At any rate, it is a fair sample of the kind of stuff that is being put out continuously by these papers, with evident intent to provoke suspicion and to engender hatred in this country against the races of the East, particularly the Japanese and the Chinese.

East of the Black Sea and south of the Caucasus, showing parts of the region just ceded to the Turks

We wish to protest against such talk as unchristian, undemocratic, indecent, and foolish. In so far as it avails, it tends to inflame and to cement the hostility of the East against the West. It is shameless in its arrogance of white superiority, a reflection of the very temper that we condemn in the German Junkers; it affronts every principle of democracy and fair play; and it denies the very fundamental truths of Christianity.

Not alone as a Board having missions in China and Japan do we protest, but as those who believe in the fatherhood of God and the brotherhood of man; who look to see the nations of men brought yet closer together, until there comes a real federation of the world. We deplore the arraying of race against race, color against color, West against East, and every other divisive procedure, in an age when the best influences abroad in the world are moving to promote international fellowship and good will.

The editorial from which we quote is as absurd as it is vicious. Such an utterance is poor policy, poor Americanism, and poor religion. It is meant to make trouble; if it has any influence, it will make trouble. The censor ought to stop it; if he doesn't, why do we have a censor?

Russia Increases Turkey's Menace

THE surrender of Russia adds heavily to the burdens and anxieties of American Board missionaries in Turkey and the Russian Caucasus. With the crumbling of the Russian army, the way is open for Turkey to recover the territory from which she was driven out in 1916. Trebizond, Erzingan, Erzroom, Van—these may all be taken back now without a struggle. Turkey may even march unresisted across what used to be the border into the district of Etchmiadzin and Erivan, with its large Armenian population, increased by the refugees who dragged themselves thus far and thought they had reached safety. With no government to protect and no arm to defend, unless, indeed, they may be able to arm themselves for self-defense, these wretched people are again exposed to the cruel

devices of the Turk, reënforced by German pressure which has been for some time exerted upon the Tartars, to encourage an attack upon these Armenians and the Georgians, their fellow-Christians in that region.

Besides the anxiety that is occasioned for this hapless Armenian remnant, once more threatened, there is concern as to the future of the missionaries at work in this region—the Crawfords at Trebizond, Stapleton at Erzroom, and the dozen men and women busy in relief work at Erivan. Moreover, with her head up over the success which she has won in the settlement with Russia, and the forced yielding to her of Batoum and the Black Sea littoral, what fresh arrogance may not be apprehended from Turkey in her dealing with American missionaries in other parts of the country! It cannot be denied that the situation is now darker and more ominous than heretofore, both for the subject races of Turkey and for mission interests in that land.

At the same time, we may be sure that the Turks are too keen schemers themselves not to detect Germany's motive in compelling Russia thus to yield to Turkey; too cautious, also, not to see that Germany intends herself to be master at the port of Batoum, which links sea routes to rail and Europe to Farther Asia. Turkey, we have reason to believe, is so disillusioned already of her bargain with Germany as to chafe at the partnership, and can hardly be soothed into a sense of security by the acquisition of territory that only makes her more determinedly the vassal of her grasping ally.

Wherefore, we have hopes that she will still move cautiously, with an eye to future possible overturnings; that she will still seek to preserve as friendly relations with America as possible, and restrain herself from any overt act which may prove one more count against her in a day of reckoning that will yet have to be faced.

The Problem of Maps

"PICTURES are good, but maps are better," is the judgment of at least one reader of the *Missionary Herald*. They are better. We should like to print with every article that names or describes a place a map, at least in outline, showing the location and how it is related to the rest of the world. But that is not so easy as it sounds. Many of the places mentioned in our correspondents' letters are so small or inconspicuous that we can find no map that locates them; or else to show them would require maps of so large a scale that the magazine would not hold them. Moreover, as our mission locations are mentioned over and over, it would come to be monotonous to see the same maps reappearing. It has been considered whether we might not have one large map of the world, or perhaps of the Eastern Hemisphere, which should appear in every issue and be always available for reference. But, upon reflection, it is evident that such a map, of the size of the *Missionary Herald* page, would be upon so small a scale that it would give a poor and even misleading notion as to size and relation of fields, problems of communication or of occupation, and much more that it is necessary to think of when considering a mission or a station. The practical difficulties as to providing maps to accompany all narratives are many and serious.

The map of Asiatic Turkey printed at the top of the page opposite, although it is regrettably small, will, we trust, be of service in connection with the editorial note entitled, "Russia Increases Turkey's Menace." If it be laid in its place upon a larger or more comprehensive map in a library atlas, it will suggest more effectively the bearing of events in the region covered upon the affairs of the world on all sides of it. Comparing Trebizond and Batoum here with the same cities at the end of the Black Sea on a larger map shows plainly the value to Turkey (and Germany) of the possession of the region.

In the Clutch of Plague

LIKE the plagues of Egypt, one calamity after another befalls China. It is astonishing that she is not crushed by them; that she even crawls onward, bearing them on her back, her huge mass seeming to give her a momentum that nothing can stop. Her latest affliction is plague, and that of most deadly type, the pneumonic plague. The memory of what that disease wrought seven years ago, when it appeared in Manchuria, and before it was hardly recognized or could be met swept thirty or forty thousand lives into sudden death, remains yet to make even the stolid Chinese blanch with terror.

This plague has again appeared, and again in Manchuria. Warning was given to the Chinese government; it was suggested that the gateways through the Great Wall be guarded, and that so its entrance into North China could be prevented. The warning was unheeded till too late; the gates were left open; the contagion was carried through; fatalities began to appear in Shansi Province; at last the country was aroused.

DR. CHARLES W. YOUNG IN PLAGUE UNIFORM

This picture was taken at the time when Dr. Young was fighting the plague seven years ago. His mask has a wire-gauze nosepiece with medicated cotton filling. The uniform guards against any possible contact with the patient as well as protecting the Doctor's respiratory organs

The effort to stay the progress of the plague is on at last. Practically all the American Board missionaries in North China are engaged in it, most of them having left their stations and gone north to fight the monster. By rigid quarantine and by preventive inoculation, it is possible to starve out the plague as men do a prairie fire. Particulars received in letters from North China as to the first rumors concerning the trouble, and the first moves to meet it, were given to the press and have gone widely over the country, so that it is not necessary to repeat them here. We await further reports. So far as is known, no mission station of the Board has been invaded, and with careful watch and prompt inoculation, it is hoped that the epidemic may be staved off. But the situation cannot but cause deep anxiety. It entails heavy extra work on missionary physicians who offer themselves for service, and on those who are left behind to look after their work in hospital and dispensary. As has come to be expected, the missionary force shows up splendidly in the emergency; devotion, resourcefulness, tact, energy, judgment—these are the familiar virtues which our missionaries show when put to the test. May God keep them, and all whom they seek to serve, through the peril of the time!

The Wild Man of Mindanao

IT is a striking fact that the American Board's mission that reaches the "wildest" people is under the American flag and among tribes that are citizens of the United States. Nowhere, not even in Africa, do we come closer to primitive life than in our Philippine

field, Mindanao. Mr. Black, who was the first missionary to be sent thither, when the Board began work in 1903, has written an interesting account of these wild men for the April issue of the Envelope Series. To this sketch are added certain "Philippine Flashlights," consisting of extracts from some of Secretary Bell's letters, commenting on men, manners, and things that he saw while on his recent visit to the mission. Altogether it is an exceptionally stirring number of the Envelope Series, and that is saying a good deal. The April issue begins a new volume of this little quarterly, which costs but ten cents a year. It is a good time to subscribe.

A New Mission—Shaowu

THE Prudential Committee of the American Board, at its meeting on February 19, voted to set off the Shaowu district of the Foochow Mission into a separate mission. Though only 250 miles from Foochow, navigation on the Min River, which is the natural highway to and fro, is so arduous that it takes about three weeks to make the trip. The dialect spoken at Shaowu also is very different from that used in the region of the port. The Shaowu field has been inevitably isolated from the rest of the Foochow Mission, although the missionaries have maintained their comradeship through getting together for their summer outings and through the intercourse that was enjoyed as the Shaowu people had occasion to visit Foochow, or some one from the city made a visit "up country."

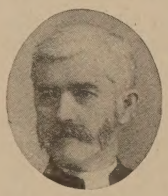
Shaowu has now so developed, both as a station and as a district, that it seemed to the Committee the time was ripe to erect it into a separate mission. It has on the ground a staff of fifteen missionaries, with others in sight, whereas but ten years ago it had only eight. It is planning, as soon as ways and means will permit, to establish another residence station at Kien Ning, an important center of work four days' distant from Shaowu, which will provide for better supervision of one whole section of its field. For some time it has been the habit that each wing of the mission should practically decide upon its own affairs, the other assenting to its judgment as embodying an acquaintance and understanding which it did not possess.

Though for reasons of sentiment all regret the dividing of the Foochow Mission into two, yet the mission voted to indorse the proposal, feeling that it was a move in the line of efficiency and economy of effort. It is hoped that summer associations will continue, to maintain the benefit of counsel and fellowship, and that the two missions will realize their partnership in the evangelizing of the province of Fukien.

A long life and a fruitful one to the Shaowu Mission!

A Message from Austria

A WELCOME neighbor of the Board Rooms in these days is Rev. Albert W. Clark, D.D., senior missionary of the Austria Mission and one of its founders, who went out to that field with Drs. Schauffler and Adams in 1872, and who has therefore watched the growth of the mission from its very beginning. Driven to leave Prague by the pressure of the war, the Clarks and Porters came to this country, and Dr. Clark has taken up his residence temporarily in Boston. He came in the other day to announce the good news that at last, by a roundabout way, he had heard from Prague, and had learned that mission work was going on, despite the many interruptions; that the preachers and evangelists not carried off to the army were holding things together in the little Protestant communities, being able to raise some funds as loans, in anticipation of the time when remittances could once more be got through. Though enjoying life



in his homeland again, Dr. Clark's heart is in Austria and his face is set thitherward; like all the missionaries in the belligerent lands, he is eagerly planning what can be done when the war is over.

The Missionary May Save Turkey

THE future of Turkey is a subject to which many of England's most intelligent and high-minded leaders are already giving serious thought. They are looking beyond the end of the war to ask, "What then?" Taking victory for the Allies as assured, they recognize that the disposition of Turkey's status will be one of the difficult and important questions to be settled. It is sobering to see how in the discussion of the matter they invariably refer to America as the one nation above all others that, by reason of its philanthropic service in Turkey, its freedom from political entanglements, and its record of generous dealing with the people and the Porte, is qualified to undertake the delicate task of supervising Turkey's reëstablishment.

In a recent article in the *Quarterly Review*, as quoted in *The Near East*, Sir William Ramsay, an eminent student of Asia Minor and of modern Turkey, voices his judgment as follows:—

"My conclusion is that Turkey must be taken in tutelage by the Western Powers, and that everything will depend upon the personal character and the knowledge of the men into whose hand the task of regenerating Turkey will be put. Foremost among those who are fit to be intrusted with this duty are certain American missionaries in the country—not, by any means, all of them, for I have known one who said to me with fervor that he had never been inside a Turkish mosque. Such as he may be eliminated at once, but many missionaries whom I have known are well fitted to be guides; as in their life they are examples of economic management and moral vigor, and of living on a high standard."

There is a good deal to be considered before this proposa' is carried into effect. First of all, the Allies must win the war. Then it is by no means certain that the United States would be asked by the Allied Powers to take such a foremost place, or, if asked, whether she would consent to assume the responsibility. Again, if all this should come to pass, it would still remain an open question whether or how the missionaries should be related to this government.

What interests us primarily is the fresh testimony from a close and careful observer as to the quality of the missionary service in Turkey. It is another indorsement, and from the outside, of what, after the witness of these testing years of war, hardly needs any indorsement, the worth of foreign missions for the saving of the world. Incidentally, Sir William Ramsay's putting forward of the missionary as the prospective guide of Turkey is well timed for the American Board, just as it is starting a drive for 175 new men and women to be ready to enter upon missionary work in that land so soon as the progress of the war permits.

Wise to Look Forward

WE desire to pass along to our readers the following paragraph from a recent letter of our vice-president, Mr. David Percy Jones, of Minneapolis: "In my judgment you are wisely planning for a forward movement all along the line in Turkey at the end of this war, and I believe your constituency will approve of the program. It appeals to the imagination, and it will receive, I believe, the backing of the pocketbook. There is no time like the present to prepare people for the eventualities that are sure to come in the years that immediately follow the war, along the line of missionary endeavors, in strategic locations like Turkey. People are easily moved now

by appeals that are sound and wise. Over and over again it is demonstrated here that our local charities are receiving better support than in former years of peace and plenty. Our Tag Day this fall, for the Associated Charities and Visiting Nurses, produced the largest amount ever collected in the many years Tag Day has been in vogue. The Young Men's Christian Association, Liberty Bond, the Red Cross, and the great membership Red Cross drive in December, all went beyond the expected limit, and in one or two instances very much beyond the limit set."

In the same letter, Mr. Jones sends us information as to the outcome of the annual canvass for the missionary budget of Plymouth Church, Minneapolis:—

"By vote of the church, late in December, we adopted the same benevolent budget as last year, $20,500; and not wishing to have that amount diminish, half a dozen or so of us got together to do a little soliciting in advance and to follow up afterwards; and the result is that we have already exceeded our budget by about $1,000, and pledges are coming in daily. Usually, on the first Sunday that the budget is presented, we secure about $12,000 out of the $20,000, or in that proportion. This year we received over $16,000 the first Sunday, and the full amount is not only in hand, but oversubscribed, three months before we usually receive the budget subscriptions in full."

A New Alphabet for India

ONE of the interesting movements in the Far East which are helping to bind the world together is the organization of associations which have as their aim the introduction of the English, or, as it might better be called, the Romanic alphabet, in place of the vernacular characters. Societies for the reform of the alphabet are making progress in both Japan and China, but hitherto there has been little hope of the reform taking hold in India. There has come to hand, however, a pamphlet by Rev. J. Knowles, published by the Christian Literature Society for India, in which a strong argument is presented for the adoption of the Romanic alphabet, in somewhat modified form, for all the languages of India. We learn that the Christian literature forces of this country, including the mission boards, are proposing to press this important movement.

The needs for such a reform would seem to be apparent, when we consider that ninety per cent of the population of India are classed as illiterate, namely, 277,000,000 people. The illiteracy of the female population is placed as high as ninety-nine per cent. It is stated that one reason for the shocking degree of illiteracy is the extreme difficulty of teaching the native languages, which are 150 in number. These languages employ such highly complicated and numerous characters as symbols that it takes an Indian boy or girl the larger part of his school days merely to acquire a reading knowledge of the tongue. Some languages might possibly be combined, but the Bible Society estimates that in order to cover the entire country the Scriptures must be translated and printed in not less than 108 languages, utilizing at least fifty recognized, indigenous alphabets.

The proposition looks to the adoption of the Romanic characters, with certain diacritical marks or modifications of forms. The straight use of our Romanic characters, either in printing or script, would not be possible, in view of the fact that there are sixty-four different sounds to be represented, if we include all the languages of the country, with an average of forty-eight sounds for the leading tongues. The modifications, however, would not make the alphabet appear strange even to an English reader, while to the native it would appear to be simplicity itself. By every consideration this alphabetical reform should be carried through.

LEADERS IN ONE OF THE GOVERNMENT HEALTH MEETINGS IN CHINA LAST YEAR

Note the separate exhibits, the skull death rates at the left; the little house with the dummy figure ready to drop into its coffin, as a Chinese figure does drop every seventh second. In the back is the tuberculosis death chart; and there are mottoes which make for prosperity, and lists of those which are links in the chain of life and virtue, etc.

A PUBLIC HEALTH CAMPAIGN FOR CHINA

By Secretary CORNELIUS H. PATTON

EIGHTEEN hundred people in Peking attending a series of health lectures and demonstrations conducted by a committee of medical missionaries and Chinese doctors! Five hundred Chinese mothers, in another city, crowding a hall to hear talks on how to care for the baby! Eight hundred people standing in line to be vaccinated! Imagine it! Could anything better illustrate the new era as to opportunity and practical method which has dawned for our missionaries in China?

The Peking health campaign was but one of a series of meetings held in the leading cities of the country. Everywhere large crowds have sat for hours listening to talks on such themes as: "Some Relations between National Health and National Strength," "Flies Kill People," "Sanitation of a Chinese City," "Infectious Diseases," "Tuberculosis and the Plague." The result is a great stirring among public officials and the more enlightened people of the country in the matter of preventing epidemics and securing proper sanitation for cities and towns.

This splendid movement is being carried on by a joint committee representing the mission boards, the Young Men's Christian Association movement, and an association of Chinese doctors who have been educated in the West. Dr. W. W. Peters has been the organizing genius and conductor of the enterprise; but behind him has been an energetic committee of medical men, both native and foreign, and certain public officials who have been eager to help on the good work.

In Peking, where the campaign perhaps reached its greatest success, a strong local committee was formed, and a preliminary publicity campaign was carried on along lines which would make even Billy Sunday's advance agent "stop, look, and listen." There were seven large canvas street standards; fifty men with placards marching the streets for several days; 500 posters, 50,000 handbills, hundreds of personal letters, and an effective system of ticket distribution. The meetings began with a reception in a public garden near the Temple of Earth in the Forbidden City, which was attended by many public officials. The meeting was opened by Mr. Chu, the ex-Minister of the Interior, and the British and American ambassadors made addresses.

In Tientsin, where the attendance was 14,106, the meeting was attended by the five most prominent officials of the city. The official class have taken hold of this movement because of their interest in the prevention of the epidemics, such as smallpox, diphtheria, and measles, which have been sweeping over China with an alarming frequency and virulence.

The methods used have been highly original. We are inclined to think Dr. Peters can give points, even to American exhibit experts, in the utilization of cunning devices to impress the popular mind. There were talks and lectures and stereopticon slides; literature of all sorts; chart exhibits; and such an array of mechanical devices that even the dullest and the most prejudiced mind was pried open as by an almost compelling process.

In order to illustrate the high death rate of China, as compared with that of other lands, there was a device for dropping from the ceiling a series of boards, each containing the picture of a human skull. The audience was asked to count these skulls as they fell mysteriously from above; and when they found there were fourteen for the United States, fifteen for England, and forty for China, these being the number of deaths per thousand annually in the countries named, it is easy

FACING THE WOMEN AT KAI PENG

to imagine the impression which was produced. If some alert Chinese made the objection that on account of the crowded condition of the country, with its 400,000,000 persons, it might be just as well if the population should be reduced, the answer was ready in another device, which showed the average population per square mile in different parts of the world: Germany, thirty-three; England, forty; Holland, fifty-three; Belgium, seventy-three; India, twenty; Japan, twenty-eight; China, eleven. Thus in a dramatic yet legitimate way the objector would be silenced, and a highly important fact conveyed to the audience.

In order further to illustrate the high mortality that prevails in China, an ingenious arrangement was shown in the form of a little house, from which a dummy human figure emerged every second, with every seventh figure dropping into a coffin on the outside. The effect upon the crowd was fairly startling. This device is shown in the picture we print herewith, the house, with a figure in the doorway, being on the extreme right of the picture. The people crowded about this exhibit in such numbers that four guards were necessary to keep them back. The thoroughness with which the preparations were made for the explaining of the various exhibits is revealed by the fact that in Peking 500 students from the colleges and universities received training as stewards and assistants.

One of the most successful meetings was at Kai Peng, where a day was set apart for the women, who not only listened to the regular lectures, but received a special demonstration on "The Care of Your Baby," given by a Chinese woman physician, assisted by a nurse. On the platform with the lecturer was a mother and her child (in the form of a big doll), a nurse, a bath-tub, an artificial feeding outfit, clothes for the different seasons, bed equipped with mosquito net and fly net. We print herewith a picture of this mothers' meeting in Kai Peng. Some of the women who could not break away, but stayed for all the meetings, were alarmed at what seemed to them

the same baby receiving so many baths in one day. Their anxiety, however, was relieved some days later by a statement in a native newspaper which informed its readers "that all the babies bathed in Dr. Peters's health campaign are still alive."

It is proposed to extend these medical talks and demonstrations into every section of China, and Dr. Peters is now in this country urging the Boards to make appropriations for the carrying out of the enlarged campaign. Such a union effort would seem to give large promise of practical benefit. The bearing of this propaganda upon other lines of missionary work, especially upon evangelism, should commend the enterprise, not only to the Boards, but to generous individuals, who might like to have a hand in such a far-reaching campaign for physical, intellectual, and spiritual good health in the Chinese Empire.

INTRODUCING SOLOGÓ-ON AND HER CIRCLE

By Secretary ENOCH F. BELL

Dumaguete, Negros Oriental, P. I., December 26, 1917.

I WISH that you knew Sologó-on as intimately as I do. Her very name implies an angel of high order, for "Sologó-on" in Visayan means "Servant-Messenger." That she has wings I know, for she is flying about most of the time on some errand of mercy.

There is hardly a hamlet along the northern coast of Mindanao where Sologó-on is not known, and among the 220 towns of importance here there are many, many that she has personally visited. People hail her coming, and often the shore is lined with the curious and the friendly when she appears. She draws well. Nor does anybody seem to misinterpret her motives, as might so easily be the case in these parts.

Sologó-on is especially *persona grata* with the students of Northern Mindanao. At times she seems to carry them off by storm—and through storms as well. Certainly she carries them off on trips of mercy, in which they are willingly initiated into the mysteries of missionary method. I saw her, just the other day, surrounded—so to speak—by a dozen high school students of Cagayan; and it did me good to see how ready they were to respond to every mood of hers, as they sped over the bay to hold a gospel service in the market place of one of Mindanao's copra centers. I fancy she thinks them fine, promising boys—future preachers and pastors for these needy, needy towns that she is helping open to the gospel. She and they certainly supplement each other; she is steady, broad, and deep—just the one to help these young, eager enthusiasts fulfill their ambitious plans for this north coast. They always seem glad to go with her over any course she may chart.

One of the men who accompanies Sologó-on on trips requiring special testimony is a broad-browed fellow named Andres. Not long ago he was known far and wide as the champion gambler of Mindanao, and as one who had cleaned up everything in Manila as well. This means that Andres was even more of a popular idol here than Ty Cobb in America. Gambling here means brains, and spells "success." Most everybody gambles in the Philippines. Indeed, at a Sunday school picnic the other day, I am sure I saw some children throwing craps—and that, too, without realizing that there was any more wrong in such excite-

ment than there was in a game of baseball. Well, Andres was a gambler of renown. But he was more; he was a party leader in politics, and a very gifted speaker. He could persuade as effectively in Spanish as he could in Visayan. On occasion he could also use English. His political enemies feared him. As for his private life, the less said the better. His enemies were probably not far wrong when they consigned him to jail.

One day Dr. Laubach went to the jail where Andres was confined, and preached on the "Prodigal Son." Andres wanted to hear more. He joined Dr. Laubach's prison class; and, when he was discharged, he went to the Doctor's home for further study of God's Word.

Then he gave a public confession of his faith. It was in a movie hall. The house was packed with those who wanted to see with their own eyes and hear with their own ears. For some distance, too, down the street and across the market, people were waiting to get a sight of the man who was giving up gambling and turning to "better pleasures." Those who heard his first message will probably never forget it. Those who heard him pray must have gotten a new vision into the meaning of spiritual things. Several, to be sure—particularly those who were his political enemies—proclaimed it all a hoax, a clever scheme for getting the support of the Protestante Church people. Generally speaking, however, there seemed to be a readiness to take Andres at his word, and to ponder over his testimony. This, I understand, has been the case in other towns where he has gone to tell people of the change that has come over him. I know of one instance myself when he, Sologó-on, and some others of us visited the town where Andres's own family lived, and where I heard with my own ears the telling testimony of this converted gambler.

Of course the missionaries tremble, at times, for fear that certain forces will combine to drag Andres down into the old life again. His wife is constantly pointing out to him how much better she and the children fared when he was making easy money. His political admirers, too, want him to get into the management again. Yet Andres has an innate strength of character; he seems humbly trusting the Saviour for special strength in time of test; he is a man of Bible and prayer; and he is sticking close to those who can best help him.

Let me speak, too, of another man I have met on one of my trips with Sologó-on. He has a Spanish name, but a good deal of Chinese blood; and that in the Islands spells efficiency. Mr. Roa at present is head of one of the government schools west of Cagayan. He speaks English perfectly and does other things equally well. Those who know him speak of him as a rare mind. Dr. Laubach covets him for the ministry, and he looked very good to me also. Roa is one of the few well-educated men in Mindanao. He went to America when young, and spent several years studying in Chicago at Notre Dame, and at the Ohio State University.

While a Catholic from birth, he nevertheless did a good deal of thinking for himself, and in this was helped by a liberal father. Consequently when he reached Notre Dame he was not unprepared for some of Washington Gladden's works that he found in the library of that Catholic institution. When he went to Columbus to make himself expert in mathematics, he naturally chose out Dr. Gladden's church, and there he was set free. I understand that he never told the good Doctor how much the latter had meant to him. I am sorry that he did not. But I am sure that he would not mind if the story were proclaimed upon the housetops, for he seems pledged in his mind to an aggressive work for Christ in the minds and lives of the students so dear to his heart. He chafes at the restraints and limitations of a government school teacher, and longs for that day when he can talk and work un-

trammeled. Perhaps he may join our new training institute some day. I wish we all might pray for Roa and for others like him, who promise so much for Christ's work in the Islands.

But to return to Sologó-on. She does not confine herself to strictly evangelistic work. She carries medicines wherever she goes, and her arrival is often the signal for many to bring forward their sick. The other day I saw the mayor of a big town seeking medical assistance. This was freely given, and Sologó-on, I trust, has one more family to bless her and to honor her mission. Sometimes it's a tooth needing extraction; often it's giving a little pill; occasionally it is washing out some bad ulcer or ugly wound. Wherever she goes, Sologó-on carries physical as well as spiritual blessing. She is a servant-messenger, indeed, in a land of opportunity and need. May she never lack for friends or for equipment—gasoline, Bibles, and medicines! To see her is to admire her; to be with her, even a few short weeks, is to believe in her mission and to rejoice in her.

Vive la Sologó-on!

SOLOGÓ-ON—"SERVANT-MESSENGER"

The mission launch on the north coast of Mindanao

A MOSLEM MEMORIAL SERVICE

ONE of the members of the Caucasus Branch of the American Committee for Armenian and Syrian Relief sends us the following, with the comment: "This shows the need of the gospel in this region. It might seem that we are not preaching now, since all our time is given to relief work. But this work preaches the gospel as from the housetops. Nothing we could *say*, if we gave all our time to speaking, would get one-tenth as much seed into the ground as what is being done. May the Lord send the harvesters!"

Then the story goes on:—

"Yesterday I saw one of the most curious and most gruesome exhibitions that the world continues to tolerate. This is the commemoration of the

Eight little boys out of fifteen who were with the men in this bloody exhibition, they themselves being cut on the head

assassination of Hassan and Husein, the lawful successors of Mohammed, according to the Sheite Moslems.

"The two greatest, if one may so speak, sects of the Moslems are the Sheites and the Sunnites. They are as different from each other as the Roman Catholics, who claim that Christ made Peter his successor, and the Greek Orthodox, who claim that Christ passed the authority on to John. The Turks and Arabs are mostly Sunnites. The Persians are Sheites. In ancient times the Sunnites fell upon Hassan and Husein, the nephews and, according to the Sheites, the lawful successors of the prophet, and murdered them. This yearly ceremony is to mourn their loss, and outwardly, at least, there is real mourning; for I have seen and heard grown men weep and moan, and forty little Turkish war orphans cried as though for their parents.

"There was a great procession, in which were carried symbols of the home life of the men. There were six splendid camels carrying children; two baskets of babies on a mule; symbolic houses and home ornaments; many riderless horses magnificently harnessed, as were those of the wives and followers. Then came a riderless horse, with white cover spattered with blood; on it the man's boots in the stirrup, his sword, and in the saddle two white doves, alive, also spattered with blood. I do not know why there was only one horse. Following were two biers, covered with black, with men in them, one spattered with blood and ornamented with daggers and swords. Amongst these groups were groups of men in black, beating their bare breasts, casting dust (ground straw) upon themselves, and calling out the names of their heroes.

"Last of all, amidst the throngs of weeping and moaning faithful, came the crowning exhibition of mourning. Between fifty and sixty men, robed in white, with brandishing swords, came slowly down the street, from time to time cutting themselves on the head until their swords were taken from them. Blood streamed down their faces. The boldest had dripping robes glistening red in the sun. At the tail end of the line of men came about fifteen boys, some of them even daring to spatter themselves freely. From time to time an exhausted man was carried or led away.

"In Persia or Egypt this ceremony is observed by foreigners at the risk of their lives. Here we were perfectly safe, and snapped several photographs."

One of the chief mourners, covered with blood, just leaving the line at Erivan

BRAHMANS BAPTIZED IN INDIA

By Rev. HAROLD COOPER, of Madura

THE news in Madura just now is of such a character that I wish to write you more of it, for it will give you satisfaction. Two young Brahmans, both eighteen years old, are coming to the bungalow, and both have definitely asked that arrangements may be made for them to make a clean break with Brahmanism and a definite acceptance of Christ as a personal Saviour.

At first glance, one does not realize the importance of this. But when one remembers that this is the first time in Madura history that Brahmans have accepted Christ, then the significance of it is realized. More than that, it means that we are likely to be in the midst of bitter opposition; soon the whole Brahman community will be stirred to its depths. While we must avoid stirring up a conflict, yet this will not be wholly disadvantageous. A little opposition is necessary here just now. Things are too easy-going. So do not forget to pray for Madura at the present time.

Now I will tell about these two young men. One was baptized last year [see *Missionary Herald,* February, 1918.—Ed.], and his new name is Paul Lawrence, his former name being Krishnasamy. Immediately after his conversion he was forcibly carried away by his father, but after six months he was brought back. He is now compelled to wear his caste mark, and when he comes to my bungalow for consultation, he has to do it by stealth. He is constantly watched and sometimes beaten. This is a sad situation and cannot continue. During the last few weeks he has grown in spiritual strength, and so he plans to forsake his home and go to a Christian home in another mission, providing we can arrange it. He is almost ready to graduate from high school, and, of course, I will have to arrange to support him. This will cost from 200 to 250 rupees ($70 to $80) per year. Where I am to get the money I know not.

The second young Brahman was converted a few weeks ago. His name is Sivasundaram, and he expects to graduate from high school next year. His new name is not definitely selected, but will probably be George Harold Thomas. I wish you could have heard him answer my questions in preparing him for baptism.

"What do you mean by conversion?"

With a bright smile he said, "To repent of your sins, to turn to Christ and follow him as Lord."

Then he prayed. "Please, God, help me to follow Christ and to serve him. Help me to forsake all for the Lord Jesus Christ's sake."

And he means to forsake all. He plans baptism in a few weeks. Then he, too, will go with Paul Lawrence to some place in another mission. This means leaving a wife and relatives. The young man has property, and we shall have to watch very carefully lest he lose it. He would not dare go home after baptism. His life would be in danger. Pray for these two young men. They have the real thing in Christ.

We plan to baptize the second young man at an evening service, and are trying to arrange for them both to take the night train for a Church Missionary Society location, providing that station will receive them. I am counseling with the older of our Madura missionaries. After the great excitement is over, the converts may probably return. One of the young men tells me that several young Brahmans know that Christ is the true Saviour, and would accept him if it were not for the consequences. It is of interest to note that in both cases these Brahmans have been converted by reading the Gospels.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR FEBRUARY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1917	$6,924.00	$6,675.77	$930.67	$2,037.54	$2,000.00	$3,214.88	$21,782.86
1918	5,807.51	3,704.57	825.02	71.04		3,154.88	13,563.02
Gain							
Loss	$1,116.49	$2,971.20	$105.65	$1,966.50	$2,000.00	$60.00	$8,219.84

FOR SIX MONTHS TO FEBRUARY 28

1917	$176,267.16	$18,906.35	$9,204.47	$154,855.68	$9,400.00	$12,668.60	$381,302.26
1918	176,647.50	19,072.07	9,433.98	140,297.66	15,053.36	12,964.92	373,469.49
Gain	$380.34	$165.72	$229.51		$5,653.36	$296.32	
Loss				$14,558.02			$7,832.77

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS
FOR SIX MONTHS TO FEBRUARY 28

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1917	$132,582.63	$115,012.78	$8,111.52	$255,706.93
1918	204,756.70	73,644.67	6,839.46	285,240.83
Gain	$72,174.07			$29,533.90
Loss		$41,368.11	$1,272.06	

A RECESSION IN GIFTS

THE record as to the Board's income in February is not at all what we could wish; in fact, the month makes a particularly bad showing. Rarely have we been obliged to report losses in every column of receipts during a given month; but for February there has been a falling off from churches, from individuals, from young people, from legacies, from maturing conditional gifts, and from the income of permanent funds, the total loss being $8,219.84. So it seems that February spoils the fine record of January. When these figures were reported to the Prudential Committee, they cast a great gloom over the meeting, and questions were at once raised as to the ability of the Board to carry through the appropriations of the year without a debt. Another month like February would be most discouraging.

Looking at the record for the first six months, we find that there is a small gain in the donations of the living, a sizable loss in legacies, a fair gain in maturing conditional gifts, and a debit balance for the period of

$7,832.77. Fortunately, the Woman's Boards are doing well, and fortunately we are not obliged to accept the returns of any one month as indicating a real lessening of interest on the part of our widespread constituency. We present the figures, however, just as they are, and trust that all who read these lines will take the situation to heart. We ought not to let our receipts fall off for a single month. The year's record should be one ascending scale of increased donations. The Board is committed to large and absolutely necessary additional expenses for the year, arising in part from the extra cost of the work in war times, and in part from the extraordinary opportunities in certain lands. The situation confronting us is not different from that of other Boards. We have just been examining the budget for the foreign work of the International Committee of the Young Men's Christian Association for 1918, and note with pleasure and admiration that their budget calls for a total of $1,000,000, which is about $325,000 more than they have been receiving. If the Christian Association at the time of the enormous expansion of their war work can enlarge their existing enterprises in mission lands by such a sum as this, it certainly should be possible for the Congregational churches to provide an increase of about $50,000 on the budget of the American Board. When we consider our nineteen great missions, with all their churches, colleges, seminaries, high schools, day schools, hospitals, dispensaries, and printing plants, and when we keep in mind that a force of 700 missionaries must be maintained and that these missionaries employ 5,000 native workers, the total sum called for appears almost unbelievably minute. What we need is for every church and every member to undertake a definite responsibility for the foreign work, and then we need 1,000 people who, in addition to their church gifts, will send a sizable sum direct to our treasury. We shall watch the receipts during the next six months with intense interest, and with a large degree of expectation.

AT THE CROSSROADS

The pastors of our churches are divided at the crossroads. Two opinions lead forth. Let us picture them.

1. The first group are impressed by the immense number of appeals that are reaching earnest people. They say the Red Cross, the Red Triangle, the local Red Cross workers, have taken everything in sight. The church must share in the sacrifice, must suggest no advance, and will probably have to cut down its benevolences and economize in its home expenses for the period of the war. We dare not ask our people with courage for their full apportionment, much less for any increase. We should prepare ourselves for the coming storm, and preparation means retrenchment in this case.

2. The other group sees a different angle. They say there are undreamed of stores of devotion now being discovered. The great appeals of the hour have loosened people's hands and hearts. The gifts are flowing. Many unworthy causes can make their cries heard today. It would be cowardice for the church to hang back. We must put advanced programs and courageous plans before our laymen. The fault of the church is that we have asked too little, not too much.

These pastors are frankly bringing the great appeals of missions to the attention of their well-to-do laymen, are asking that the American Board and the Woman's Boards be remembered in the wills of their parishioners, are urging a new dedication of life, and the stronger claims of God's Kingdom upon us all.

We do not know a pastor who, with courage, has held an attractive program before his people but that they have supported him in the advance. We do not know of one case where the full statement of the situation has been made where the church has not rejoiced in courageous leadership. We

hear of many pastors who have been persuaded to push the Every-Member-Canvass now because this drive method has already made good for the Red Cross and other causes. Men expect to be asked for definite sums now, and they no longer demand a close-mouthed bag within which to drop their gifts.

Several laymen have said of late: "We wish that things could be stirred up. We are ready to go ahead, but our pastor is a bit timorous at the moment." The officers of the Board believe that the road that leads to enlarged gifts and new sacrifice will be thronged with the pastors of our churches, leading their people to the greater things that lie ahead.

OUTLOOK AND UPLOOK IN THE MID-WEEK MEETING

Several pastors have been making effective use of "The Lure of Africa," by Secretary Patton, in Sunday evening or mid-week services during the winter months. One pastor in a Greater Boston church gives an enthusiastic report of the working out of the plan in his church:—

"The study of 'The Lure of Africa' was the program for six Friday night meetings in October and November. The attendance averaged twenty-five, about one-third men. Sixteen text-books were purchased, and the owners read the assigned chapters and several did assigned work in brief reports and papers and in debate. The pastor conducted the discussion, with a liberal use of the blackboard. The interest manifested was keen and all felt that the study had been most worth while. The debate at one meeting on 'Resolved, That the net result of all Africa's contacts with the civilized world is a gain for Africa and the Africans,' proved one of the most stimulating discussions ever held in the church.

"The usual program was: Opening devotions, hymns and prayer, five minutes; text-book discussion, forty-five minutes; closing period of intercession or silent prayer with suggested topics for intercession, followed by general participation in brief but definite prayers, ten minutes. The occasional use of a mission study text-book like this in the prayer meetings makes for vitality in the consciousness of the relation of the church to its mission fields, and greatly increases the power of its prayer life. For what else does a prayer meeting exist?"

We commend the plan to other pastors who want to bring a "world vision" into their mid-week meetings.

WILD STATISTICS

Statistics are the basis of business success. They are essential to manufacturing, to commerce, to banking, to every department of government and practical administration, also to church life and to the propagation of the gospel. Modern society is built on statistics. The statisticians are the bookkeepers of civilization. But statistics, to be of value, must be comprehensive, and above all accurate. Inaccurate figures are usually worse than no figures at all. People who make use of statistics are under a moral obligation to ascertain if the figures tell the truth. Unfortunately, this is not always the case, perhaps not usually the case, else whence came the saying about there being three kinds of lies: white lies, black lies, and statistics?

Public speakers and writers are largely to blame for the evil repute of statistics. The errors of orators, campaigners, and paragraph writers in this respect are painfully frequent. It has come to this pass—that the more impassioned oratory becomes, the more it has come to be regarded as a source of misinformation.

Recently so careful a paper as the *Springfield Republican* informed the public that there are 35,298,908 Christian converts among the Chinese. This statement was quoted in one of our leading religious journals and probably by this time is speeding on its way to China, where, of course, the

figures will be recognized at once as wildly untrue. The best authorities state that there are about 295,000 Protestant church members in China, with adherents numbering about half a million. The Roman Catholic churches claim a million adherents. The showing is a good one, and it is rapidly growing better, but only harm is done by making such preposterous claims as the above.

The other day a clipping was sent to the writer to this effect. "If a man should preach every day to 10,000 Africans, not one of whom had heard the gospel, it would take sixty-five years to tell the story to all of the unevangelized inhabitants." Any one who cares to do a little figuring on that statement will discover that if a man should preach every day to 10,000 Africans, in sixty-five years he would have reached 237,250,000 people in that continent, whereas the ordinary estimate of Africa's population, including pagans, Mohammedans, Christians, is 140,000,000.

Probably all our readers have seen the widely published and specially featured statement by George Harvey, entitled "Unwept, Unhonour'd, and Unsung." This is an impassioned appeal to the American people to take into consideration the large number of soldiers who have lost their lives in connection with the present war, even before the fighting has begun. Mr. Harvey makes this statement, "Already a larger number of our sons and brothers have perished than were killed in the greatest battle of the civil conflict at Gettysburg or in the bloodiest fight at Antietam." He states the total number of deaths among the troops in France and the United States as 3,235, a tragically large number, we must sorrowfully admit. But what are the figures as to Gettysburg? The authorities state that there were killed on that battlefield 5,664 men. The loss at Antietam was even greater. Probably what Mr. Harvey meant was that our losses in the present war are greater than were those of the Union Army at Gettysburg; but that is not what he said.

Just now, when we are dealing so nonchalantly in millions and billions, the press is running to all sorts of wild statements as to the needs of the country. Mark Sullivan, in a recent number of *Collier's*, finds that we need a million men in the shipyards. Chairman Hurley, of the Shipping Board, who ought to know, says that half a million men will be sufficient.

We fear preachers are not above criticism in this matter of the careless use of statistics, and certainly missionary convention speakers are not. A layman recently told us that his minister almost never is accurate when it comes to figures. This layman has fallen into the habit of noting down statistical statements which come from the pulpit and then verifying these at home, with the result that he has formed this uncomplimentary judgment as to pulpit figures. It is just as well for preachers to be reminded that in nearly every audience there are mathematical minds who listen carefully and who take pains to investigate. Carlyle was not entirely wide of the mark when he made the observation about public speaking being full of deceptions and pitfalls.

Certainly when we come to deal with the matter of the spread of the Christian religion, we should use the utmost care to guard against any inaccurate or any extravagant claims. On this account we take satisfaction in the fact that the Foreign Missions Conference of North America, through its Committee on Reference and Counsel, has established a Bureau of Statistics, at the head of which they have placed Mr. Burton St. John, who is a trained statistician, and who will bend all his energies to seeing that the facts are gathered and stated in a way to satisfy the most painstaking investigator. It is comforting to think that hereafter there will be no ground for the charge of wildness as to the figures which are put forth by the foreign mission boards of North America.

LINES FROM MISSIONARY LETTERS

Ingtai, China, Thanksgiving Day, 1917

"Home again, and right thankful we are to be here."—*Rev. Edward H. Smith, after furlough.*

Diongloh, China, January 4, 1918

"The playground opened nearly a year ago, on the future kindergarten site, is very popular with the children. From two to three hundred frequent the place daily, except in disagreeable weather. My personal teacher is a graduate of the government physical training school in Foochow, and gives two hours for organized play each afternoon."—*Dr. Charles L. Gillette.*

Monastir, Serbia, January 26, 1918

"Is faithfulness to duty such a rare thing that it should be considered wonderful that I choose to remain here? I do not want to be anywhere else. Why, then, should I have any special credit for staying? Every other missionary of our beloved Board would do the same, and might be more useful than I am. There is greatest satisfaction in being useful, and certainly the opportunities here are abundant."—*Mary L. Matthews.*

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"One hundred and seventy-five new people for Turkey. I know the number, large as it seems, is not enough. Why, that number ought to go to the Kurds alone! How I envy the man or woman who goes, filled with the love of God, to those Dersim Kurds! How I have loved and admired them, and how I have prayed that God would give them a chance!"—*Mrs. Tacy A. Atkinson, widow of Dr. Atkinson, of Mezereh, Eastern Turkey Mission.*

Tehchow, China (In re the two months of flood)

"It has, indeed, been a time of trial and energy, and a time, too, when the Chinese co-workers were as faithful as the promises of Him who agreed to be with us as we pass through the waters."—*From letter to friends by Doctors Francis and Emma Tucker.*

Cagayan, Misamis, Philippine Islands

"There is no feeling of sadness here except when we face unmet and unmeetable opportunities, like some I have just mentioned. Everywhere work is flourishing and hopeful."—*Rev. Frank C. Laubach.*

Peking, China, June, 1917

"About one hundred years ago Milne, the companion of Robert Morrison, wrote: 'To acquire Chinese is a work for men with bodies of brass, lungs of steel, heads of oak, eyes of eagles, hearts of apostles, memories of angels, and lives of Methuselah.' I am not sure about all these particulars, especially the wooden heads, but I doubt if any one of the ninety odd students who have been in attendance at the Language School, from all over America, from England, Scotland, Norway, Denmark, South Africa, and Australia, representing eighteen missionary societies, would set out to contradict the central idea of Milne's statement, namely, that the language is a hard one."—*Rev. Earle H. Ballou.*

FOREIGN DEPARTMENT

THE BALKANS

Salonica Affairs

In a letter accompanying the last quarterly report for 1917 of the Thessalonica Agricultural and Industrial Institute, Principal John H. House, D.D., declares that though the cold had been severe—for Salonica—"now (January 19, 1918) we are having delightful days, and the work of the farms and gardens is moving on apace.

"Our friends of the British Army are doing a good deal in the way of cultivating the empty fields within their reach, and quite a number have come to us for advice as to methods in this climate. They have been, doubtless, attracted by the fact that the American Farm, as it is called, stands out as something different from the surrounding country. We had a delightful visit from Miss Matthews, the faithful missionary of Monastir. I hope she went back refreshed for further work and patience for the Master."

The Institute farm, of about eighty acres, is located some three miles from the city of Salonica, but Dr. House keeps in close touch with the American Board missionaries in the city and reports them busily at work. The grain harvests at the Institute were the largest in the history of the farm, and that despite a serious drought which cut off a good deal of their garden stuff. A great encouragement had come to Dr. House and the Institute in the plan announced by the Bible Lands Mission Aid Society, an English body, to build a cottage for the dwelling place of the principal of the Thessalonica Agricultural and Industrial Institute.

The report concludes: "We have to thank several of the British Imperial Hospitals in our vicinity for most valuable surgical and medical aid to the pupils and teachers of the Institute. The English services Sunday afternoons and evenings, for the benefit of the soldiers, have been continued and have been well attended.

"The number of pupils registered this semester is thirty-six. The Serbian Minister of Agriculture has asked us to receive twenty-five Serbian boys, and negotiations are in progress for the reception of sixteen (all we felt we could accommodate). We have boys of five or six nationalities in the school this year."

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TURKEY AND ROUNDABOUT

As It Was in Erzroom

We gladly share with our readers the latest news that has come to us from Rev. Robert Stapleton, who returned to his post in Erzroom last summer. A couple of paragraphs will show his plans and the mental attitude of the refugees:—

"We are planning to open a school in the church building. The lack of books will hinder us a great deal, for the Armenian books published in Tiflis are different from those used here before. A part of the relief will doubtless be the furnishing to the scholars a dinner, for the most part of them will be from homes where such is not to be had, except of the most meager sort.

"Last Sunday we had the communion, but, sad to say, only ten partook of it, although there were other church members present. It is a cause of sadness to the pastor that, in this time of need of spiritual comfort, so few avail themselves of this one means of grace. He is an earnest man, both in and out

ON THE ROAD IN TURKEY

Dr. Macallum and Consul F. W. Smith, of Tiflis, returning toward Turkey after the retreat in 1916. The picture is taken near Mt. Ararat, in Eastern Turkey — Ararat, so near what was the meeting place of three empires, Persia, Russia, and Turkey. The caravan included not only Consul Smith, in the center with the white hat, but a number of relief workers, nurses, and helpers

of the pulpit. Some think him too severe, yet it is those whose lives are touched with his sermons. It also seems as though Amos's experiences of old were being repeated, and one might quote him as he says, 'Yet have ye not returned unto me, saith the Lord.' I am the more convinced that our work is to be with the children, and to interest the young people with them, with the opening of the day schools. We must see if getting some of the young people at work will not keep them a little truer to the Master."

Mr. Stapleton declared he was learning to write Russian, and was very busy along many lines, but lonely for the lack of letters. Along lines of relief for the winter, the refugees' committee in Erzroom was washing wool for beds and bed coverings, having run out of cloth. The committee was also making native shoes and hide sandals for the same season. Whether Mr. Stapleton is now in Erzroom, in view of its reported retaking by Turkey, is of course uncertain.

The Big-Hearted Russians

In the last number of the *Missionary Herald* for 1917, we printed the wonderful story of the deliverance by Russia of some 2,000 Greeks, over whom the Turkish threat of deportation closely hung. Trebizond was then in Russian hands—had been so since early July. The following quotation from a letter by Rev. Lyndon S. Crawford, of Trebizond, was written in November, and shows the genuine kindly spirit of the Russians. It is not certain that the Turks have recovered possession of Trebizond, although reports to that effect have been given out:—

"We had fully expected to open an Armenian orphanage and do other relief work for all the Armenians who had been saved during the winter of 1915–16. We had even gone so far as to get hold of and clean up some Armenian houses. But the very day after Trebizond was freed came a delegation from wealthy Russian Armenians, who assumed all this work.

In addition to this, the great, big-hearted Russians themselves formed the 'Union of Cities,' and a similar society the 'Union of Provinces,' and these have cared for the sick, clothed the naked, and provided food, soup kitchens, etc., for the poor and hungry, of all sorts and classes and nationalities."

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Suspected as Spies

From a note from Rev. H. A. Maynard, one of the American Committee for Armenian and Syrian Relief, Caucasus Branch, we quote an example of the problems encountered by the American men:—

"Tiflis is the metropolis of the Caucasus, where we have a consul who is a member of our committee, and with whom we went up to consult. We always think that we are good enough to travel first class in this region, but this time we were compelled to go third class. Our car was crowded, with men lying on the very dirty floor. On them were live things which it is not polite to mention. Practically all the passengers were private soldiers.

"They took us for spies and had us up before a committee. After we were finally examined and found not guilty, a German-speaking soldier came around and tried to speak German to us; but we answered that we did not understand 'Russian.'

"The seats, or berths, were three tiers high. We had a lower seat with a soldier, and spelled each other, Mr. Yarrow and I, trying to lie down on our two-thirds of the seat. During my turn, the soldier above me discovered that his purse was missing. He looked high and low for it, and finally asked me to get up, that he might look under me for it. I got up. There it lay under me. He maintained that twenty-five rubles were missing, and spent the remainder of the night complaining to his companions that I ought to pay him the twenty-five rubles.

"I have not touched upon the hours

WIDOWS AND CHILDREN COMING FOR HELP TO A MEMBER OF THE RELIEF COMMITTEE

and hours of waiting in junctions and on sidings. Finally a kind-hearted nurse at a junction took us onto a military hospital train, and we traveled one night in a clean and comfortable, though very plain, bed.

"One of the chief subjects discussed at our meeting shows the magnitude of the work that America is doing here. We propose and expect to supply 112,000 refugees with flour and sugar regularly, if the government will provide the transportation for it from the interior."

Traveling in Russia

In the March *Missionary Herald*, we announced the arrival in Tiflis of the reënforcements sent by the Board to join the relief workers in the Caucasus. The party were in Moscow on Thanksgiving Day. Their letters respecting their journey from Vladivostok on to Tiflis were either very brief or were lost in transit, but we are able to give here sections of a letter from an American in Moscow, who spent Thanksgiving Day afternoon at the Young Men's Christian Association headquarters, as did the Board's party. It reads:—

"We left Vladivostok November 15, and crossed on the Trans-Siberian Express. We changed cars at Vologda (where Ambassador Francis now is), because the express went only to Petrograd, and a permit is required to enter that city. The soldiers threatened to put us off the train several times, but never carried out their threats, although they crowded into our compartment and made us very uncomfortable.

"A notice was posted in the car in which we left Vologda which said to the soldiers: 'Please do not shoot in the cars, or kill the engineers or guards. All the world will hear of it. Don't throw passengers out of the window while the train is in motion.' This was no joke, but was issued by the government in all seriousness. Many guards and engineers had been shot, and passengers thrown out of the windows!

"When we arrived in Moscow, we found the city in the hands of the Bolsheviki. There had been continuous fighting until a few days before we reached there. Just the day before, both parties had held a big funeral of those killed in the shooting. We have seen many signs of the carnage—house walls scarred with bullet marks or smashed by shell explosion, buildings charred and gutted from fire, snow soaked with blood in the streets and beside the streets.

"We were fortunate in being with a party of Young Men's Christian Association men all the way down from Vladivostok. Their man met us at the Moscow station and invited us to the Young Men's Christian Association headquarters, in a palatial residence, rented to the Association because its owner had to flee the revolution. One of the Y. M. C. A. men was shut in a room, in a quarter of the city in the midst of the fighting, for seven days. A shell exploded in his room, but somehow he miraculously escaped death. He has now started on his journey homeward, a nervous wreck. I saw the room where he was, and I am not surprised."

Two Women in Egypt

We quote the following from a bulletin recently sent to some of its workers in this country by the Woman's Board of Missions. The story of the Port Said Camp, and of the refugees' arrival there, has often been told before. Conditions now are stated as follows:—

"Miss Mary E. Kinney, formerly of the girls' school at Adabazar, and Mrs. Lillian Cole Sewny, of Sivas, live at the camp, which is near Port Said, and is under the direct supervision of the British government. There are no less than 3,500 Armenian refugees, living in 576 tents. They are simple mountain people who came originally from the vicinity of Mt. Moses, indus-

trious and thrifty, but without education. This is like a vast military camp, and has been finely organized.

"Men and women are engaged in various kinds of handicraft. Schools are running for the children; and a day nursery has been opened to take charge of little ones while their mothers are at work under the supervision of our Mrs. Sewny, a trained nurse.

"When she arrived in Egypt, in the fall of 1916, she was put at once in charge of the invalids' kitchen, where, because of the prevalence of pellagra and the number of delicate, underfed women and children, she gave out food for 700 persons. Pellagra has already been stamped out, and only about two hundred are now served by the diet kitchen. Another important responsibility of hers has been to give out the camp clothing for more than three thousand persons. She writes recently that she has been engaged in cutting out these garments. By means of great knives, fifty can be cut at a time. They are then passed on to the industrial department to be made up, and later distributed to the people, according to a carefully worked out scheme.

"Miss Kinney is in charge of 300 women and girls who are employed in crochet and needle lace work, and thus earn their living. She writes that their handiwork is skillfully done and that there is a constant sale for the production. Although Miss Kinney and Mrs. Sewny are thoroughly familiar with the Armenian language, it was not easy at first to make themselves understood or to understand the peculiar dialect of the refugees, which was a mixture of Armenian, Turkish, and Arabic. Only the young people could understand the Armenian spoken by the missionaries. Miss Kinney has quickly surmounted this obstacle, and has now acquired the dialect sufficiently to work with the people. She and Mrs. Sewny started, some months ago, a little Sunday school, which already is attended by some two hundred children, and is making its influence felt throughout the camp, both among Protestants and Gregorians."

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INDIA

Life in Sirur

The wonderful response of the fields in Sirur when a week of rain comes, after long drought, is one of the cheerful bits of description in a recent letter of Rev. A. A. McBride, of the Marathi Mission; and he seems to see a similar revival and hopefulness in the religious and social work among the people of Poona District. He says:—

"The fields were barren or with only a little grain on them, and the hills are bare, and until this week were burned brown. Now the good rains have altered the prospects. The people had begun to come to me to ask for help to get fodder for their cattle. Now there will be abundant fodder in the fields and the price of grain will fall, thus relieving the people of an anxious burden. Many were confidently predicting famine here this year; but now the conditions are good for sowing the late crop, and the early crop may yet mature in many places; whereas a few days ago no one would have paid a rupee for the whole of the early crop in most sections.

Church Accepts Responsibility

"Our church here has done well financially in the last year, the year since we came. When we took charge there was practically nothing in the treasury, although they had had no pastor to pay for over a year. Now, after paying the pastor, repairing the church building, and paying out considerable to support some very poor children in some of the villages round, they have quite a little sum on hand. They have entered wholeheartedly into the plan of paying full tithes. They have given considerably—for them, that is—to the National Missionary Society, the Bible Society, and the Tract Society. I am hoping that they

will take as their home missionary work the support of the pastor for one of the weaker churches a few miles from here.

Plague Less Violent

"Plague is with us again. It is taking its toll of the village people, but not in as large numbers as last year. The people learned the lesson of inoculation and evacuation from the Christians. We were all inoculated, and all evacuated their houses in the infected districts of the village, and not one case was registered among our people. This year, many more of the village Hindus and Mohammedans were inoculated, and they came out of infected villages earlier. It looks now like the 'deserted village of the plain,' and we can sometimes not get what we want because all the shops are closed."

In the Nizam's Dominions

Mr. and Mrs. Richard S. Rose, of Barsi, in the Marathi Mission, write of a few days spent in visiting, baptizing, and holding communion services in some of the outstations of Barsi. They accomplished fifty miles of their journey on the little Barsi Light Railway, then disembarked, and after some adventures were escorted by Christian workers to the travelers' bungalow of a village a few miles from the railway. Their letter describes the night so graphically that we give a paragraph verbatim:—

"Plague was very bad in the neighboring village, and the people were fleeing to the open, where they erect shelters of iron sheets, rags, or straw, supported on rough wooden posts or branches of trees. As we sat at our picnic dinner, we watched the bullock

THE MAIN BUILDING OF THE AMERICAN COLLEGE IN MADURA, WITH A CHARACTERISTIC GRADUATION CROWD

carts roll past, with their shabby, pathetic freight. A box with grain, a sack of cooking pots, a few old rags, and a woman and children perched on top of them—these were the average possessions of the refugees. As darkness fell, a thunder storm came on, and flashes of lightning lit up the whole weird scene, revealing these poor, hurrying, homeless figures. Through the night we were rudely roused by the rain pouring down through innumerable cracks and crannies in the roof, so we beat a retreat to the veranda. There we were successively accosted by a buffalo calf, a bull, several dogs, the mother buffalo in search of her calf, and lastly a rat, that ensconced itself right inside one of the camp cots! However, such accidents are the order of the day in India, and one gets hardened to them."

After a day's preaching to the plague-stricken people, and talking with some Christians who had come from neighboring villages, they proceeded to another village, where, as the account goes on:—

"We had a splendid and enthusiastic meeting at Manzeri. The people were all out of their houses because of plague, so we had service under a great, spreading banyan tree. Our Christian worker there is Yakobrao, son of one of the earliest and most earnest Christians of the district, who suffered many things because of his baptism. The Christians sat in front, the Hindus behind and at the sides, while children played in the background, and the missionaries sat on a crude rope cot.

"Can you picture the scene? Imagine the lofty, shady banyan tree, a Hindu temple on the right, a grazing buffalo on the left, and rows of dark, earnest faces looking up at the missionary as he dispensed the elements—raisin water from an aluminum cup, and coarse, flat millet bread from a brass platter.

"At the close of the service nine baptisms took place, six infant and three adult—a family of husband, wife, and son. The man, Vithoba, had been baptized in his youth; but in those days there were few Christians, and it was difficult to get a Christian wife. So Vithoba lapsed into Hinduism and married Tanubai, a devotee of the goddess Ambabai. She used to make a good living by imposing on the credulity and superstition of the women, by dancing before the goddess and by prophesying in her name; while Vithoba himself became an ardent Hindu.

"Of late, however, their attitude has entirely changed. The Spirit of God seems to be working in them, and for three years they have associated with the Christians, behaved like them, and attended their services. They have entirely left their idolatrous ways, and have been instructed in Christian truths by the preacher in Manzeri. Tanubai is a striking looking woman, with a strong, clever face, and it was a great thing to see her humbly confess her faith and receive baptism into the ranks of the despised Christian community. Pray for this family, that they may be given strength to remain steadfast in the midst of the allurements of their former worship."

JAPAN

The Thirty-Third National Council

There assembled in Tokyo, last fall (October 5–9), the thirty-third meeting of the National Council of Congregational Churches of Japan. Dr. George M. Rowland, writing of it in *Mission News*, says it was a record-breaker in that there was the largest attendance ever gathered—137 accredited delegates and more than forty corresponding members; in that five of the delegates were lady members, though there has been once before one lady delegate; in that seven ordinations to the ministry is a larger number than at any previous meeting; and in that the contribution for special evangelistic work, at the Sunday worship, was the largest yet, amounting to considerably over $1,100.

WAYSIDE SHRINE AND TEA HOUSE NEAR NIKKO, JAPAN
Dr. Walker and daughter in foreground

The sessions were chiefly held in the newly dedicated Reinanzaka church, Dr. Hiromichi Kozaki, pastor. This is one of the best Protestant church edifices in Japan. President Miyagawa's opening address was a notable one, and the various greetings and addresses from delegates of fraternal bodies were pleasantly interspersed through the sessions. The two important questions of the revision of the constitution and of the removal of denominational headquarters from Osaka to Tokyo were amply discussed, and then referred to a special committee for a report to a future session.

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CEYLON

From Jaffna College

Rev. John Bicknell gives us a glimpse of last autumn's activities in Vaddukoddai, Ceylon:—

"The college (Jaffna) is moving on, with plenty to keep us from getting homesick. Last Sunday, some of our boys and teachers had a meeting to celebrate the first birthday of the Centennial Band, which was organized at the time of the Centenary to carry on individual work among the college boys. Each member of the band is working for one boy. They have already reached a number, and propose to carry on the work with new enthusiasm the coming year.

"The government inspectors have just been to see us. We had a good time of it, for the most part, and feel we have benefited from their visit. They say we are improving. There is much to be done yet before we come up to anything like the right standard. I have just heard from the government that they will give us 5,000 rupees towards the new building we are putting up. This will come only after the building is completed. The work has been delayed by difficulty in securing steel.

"We had a part in the Uduvil-Jaffna College Red Cross concert, held in Jaffna Town ten days ago, which was an enjoyable affair. Our boys had various parts; the principal was in the rôle of Uncle Sam in a shadow picture, 'How Uncle Sam Entered the War.' Miss Minnie Hastings, of Uduvil, was prime mover in the affair, which netted about 750 rupees for the Red Cross."

AFRICA

The Last Day of School at Ifafa

Rev. Arthur F. Christoferson, of Esperanza, in South Africa, sends us a very lifelike story of the closing exercises of the Ifafa school, held on December 14, when, as he says, "the children were dismissed for their long summer vacation." Only a little imagination is needed to add the coloring and the Southern setting of these exercises. Mr. Christoferson writes:—

"The school is like a country school at home, having eighty pupils of all grades, from sub-standards to Standard Four, which corresponds roughly with our fifth grade. They rendered a program of forty-seven numbers, mostly songs, though there were recitations, dialogues, and other diversions, as you shall see.

"The children are given more liberty, or shall I say have less direction from their teachers, than American children have, and it is surprising to note the ingenuity they exercise. You have doubtless enjoyed hearing some little six-year-old tot recite in lisping voice a couple of lines in rhyme, and I can assure you that the effect is rather increased when the tot is black and the lines are rendered in English, with a strong Zulu accent!

"They like to sing just for the sake of singing, though they appreciate the better things when available; so we have great hope for the new songbook which is now on the press. The star performers were four boys, who sang frequently. Their chief stunt was impersonating a one-time famous chief named Umzilikazi. The boys simulated the native dress, using paper and grass instead of skins, and the leader carried a shield made of woven palm leaf. The chief came in first and told about his famous soldiers, and then he called them in. They came in, prancing wildly about in the terrifying manner of the warriors. The chief next made them a speech, and then they demonstrated in wild antics what they would do in the battle, after which they sang a battle song.

PROFESSIONAL FISHERMEN, CEYLON

Examining a morning's catch

"Another piece, by a mixed chorus, was entitled 'Tetelele Mfundisi,' which was appropriate, since it means 'forgive (us, our) missionary,' and the song was an impersonation of a missionary preaching against beer drinking; they were very emphatic in their preaching!

"The closing piece was in Zulu, but I think it the climax, and so shall try to describe it in English. A boy and girl came forward, and then, as the girl named the letters of the alphabet in order, the boy gave a sentence or two beginning with that letter, after the fashion of the old nursery rhyme, only all his answers or the great majority of them were from Biblical history. For instance, 'I' was for Israel, God's chosen people, who were brought up from Egypt by his strong arm. And 'U' was for the United States, a good country from which our missionaries come."

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Mrs. Maxwell Hopes to Stay in Africa

A great deal of heartfelt sympathy and many prayers have gone out for the widow of Rev. Charles H. Maxwell, who has stayed on at Beira since the sudden death of her husband, last August. A recent note from her speaks gratefully of the letters which have reached her, and is full of her own desire to continue to serve in the work so dear to her husband and herself. Of Mr. Maxwell's work she says:—

"I believe the writing of his dictionary and learning of the language were his most difficult pieces of work, outside of negotiations with the government; and especially considering the size of his study, 9 x 13 x 8 feet high, where morning after morning the temperature stood at 96 degrees, as the sun beat down on the iron roof; . . . but the work is well worth any sacrifice in either lives or money, and the importance of this base can hardly be overestimated.

"I was thinking, Sunday morning, of Mr. Maxwell's book in Chindau, and of the vast region into which it has already gone. I rejoice in his life and its results for the Kingdom of God."

Although Mrs. Maxwell would like to remain in Beira, it has not seemed best for her to stay there, so nearly alone as she would be until the mission is able to assign other workers there. But Mrs. Maxwell has no desire to come to America with her children, feeling that the plans of their father and herself for their schooling in Africa, for a time at least, should be carried out, while she would like to remain in Natal in mission work. She says:—

"I have not forgotten my Zulu; and while in Beira, talking Portuguese, I mixed it up with Zulu, talking with Zulus who were passing through. When I visited my old home last January, and sat in my old place in church, where I had sat for seven years hearing Zulu, and the people wanted to hear again the words of their 'old mother,' I talked for twenty minutes, and I did not want for a word. It was a surprise to me, but I was pleased to find it so."

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CHINA

Wanted: A Successor

The following letter has just reached the editorial desk. We hasten to pass it on, only remarking, if some one is curious as to how it was transmitted, that Miss Isabelle Phelps, of Paotingfu, has been in this locality:—

"I am old and very tired. The work that I am trying to do is too difficult for me to perform satisfactorily. I think I am afflicted with what people usually term tuberculosis, and my breathing is so difficult that I am sure my bronchial tubes must be affected. I have what they call 'stops,' but some of them never are able to stop me, no matter what I may do. My missionary work has been to lead the music in the big city church at Paotingfu, North China. Our audiences vary from 100 to 300 or 400 people, and they sing so

very heartily that I have had to work with all my strength to keep them together, and properly to teach them the new tunes. If you knew what a strain I have been under, you would not be surprised that now my health is failing.

"Ah, but we have seen some interesting sights in that church—I and the missionary who has been my partner in this musical leadership! When twenty or thirty people were being received into church membership, it has just thrilled me to lead the great congregation in that jubilant hymn,

> "'Happy day, happy day,
> When Jesus washed my sins away.'

"'By cool Siloam's shady rill' was my choice each time when a child of my favorite teacher was presented for baptism. 'Grace Abounding' was the name of the eldest; the little baby who was born next, even though a girl, was named 'Grace Continued,' because the parents were Christians; and finally, after several years, came another boy, 'Grace to the Full.'

"When I was in my prime, I always enjoyed the three days' 'big meeting,' at Christmas or Easter. Some of the country church members had never seen my like, and the way they gathered around me between services, and asked my missionary partner to operate me, was exceedingly flattering.

"Then there was that time when old lady Su suddenly discovered, during the singing of a hymn, that the missionary had to wiggle her feet as well as her fingers to bring forth my music. How excited she was over the discovery! She nudged the woman next her, pointed to me, and talked about it right in meeting! I was so amused that I let out a great squeak with my left swell, which is what I usually do when inflated with merriment.

"Oh, those were good days, for I was just in my prime, and enjoyed doing my share of the mission work! But now I am old, and do long for a new organ to take my place—not a second-hand organ that has already been at work for years, but a brand-new one, strong enough to lead the singing in the average American chapel. My missionary once had nearly a hundred dollars that she could have used to purchase my successor, and my hopes were quite high; but a strong plea came to start a new country day school, and she thought she ought to put the money into that work, so our nest egg has disappeared. I do not wish to stop work entirely, for I still sing loud enough to be of use in the kindergarten or boarding school; but if some one who loves Paotingfu would send $185 to buy a successor, to be used in church, and $80 more to pay the cost of transportation to China, how relieved and grateful I would be; and all the Paotingfu missionaries, also! The sympathetic friend could just forward the money to the Treasurer of the American Board, marking it for 'the Paotingfu church organ,' and my successor would soon be on its way."

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The China Congregational Church, Hongkong

Writing from Canton, China, on January 15 of the present year, Rev. Charles A. Nelson gives the following encouraging and most interesting story:—

"I have before me a very attractive program. It was used at the dedication of the China Congregational Church at Hongkong, a building erected by Dr. C. R. Hager, but sold to the native church about five years ago.

"At this service, a native pastor of the Rhenish Church read appropriate passages of Scripture; a native pastor of the Baptist Church led in prayer; a native pastor of the Basle Mission gave the address, based on the exhortations of the Prophet Haggai to build the house of God. It was given to me to exhort the pastor and people. A dozen schoolgirls of the Congregational school sang in English, 'Weary gleaner, whence cometh thou?'; and as

many girls from the Berlin Mission Church sang, in Chinese, the Crusaders' hymn, 'Fairest Lord Jesus,' and both hymns were well rendered.

"Pastor Yung Pak and his people were unusually happy because they had been able to lift the debt on the building, and had a balance on hand of over one thousand dollars in Hongkong currency. During the year 1916, the pastor and people worked with a will, contributing themselves and urging others to contribute, with the result that they raised more than they expected. The Lord went before them, and in many instances opened both hearts and pocketbooks. The Sunday school children caught the enthusiasm and saved their pennies for their savings banks. The church realized several hundred dollars from the children's banks.

How to Raise a Debt

"Much credit should be given to Pastor Yung. From the time the church decided to buy the property from the American Board, a four-story building erected by Dr. Hager in 1901, the pastor had been burdened with a sense of this debt upon him. In 1915, his people were only able to raise sixty-nine dollars above their current expenses. The next year, Mr. Yung and a few of his congregation began to pray that the debt on the church might be lifted. They met at nine o'clock at night and laid the matter before the Lord. This was done for several weeks. Then they visited the men of means who belonged to the church, but did not pass by the poor of the church. All contributed, pretty much according to their ability. The result was that during the year 1916 they raised $10,000 (Hongkong currency) with which to wipe off the debt, and $1,000 extra for current expenses.

"Pastor Yung has set a fine example to the preachers of our mission, present that day, several of whom have not been able to raise the current expenses for the year in their respective churches. Next year, in all probability, two more large churches will be dedicated, free of debt, viz., the Hoi Ping City Church, Rev. Leung Man San, pastor; and the Shek Ki Church, Mr. Wong Kit On, preacher.

Church and Mission

"The China Congregational Church of Hongkong will, in the end, become the mother church of the Congregational work in South China, and will, as fast as able, take over other

THE THRONE HALL OF PRINCE YÜ'S PALACE

On site of new college and hospital of the Peking Union Medical College

churches; while the mission will continue to do more pioneering work.

"In looking over the congregation in Hongkong, I observed that the Hongkong church was reaping what we, as a mission, have been sowing during the past twenty-five years. The majority of the church members are from the outstations in the Sze Yap and Heinig Shan districts. Many are in business, or at work in Hongkong, and have their families with them. We are thankful that these Christians are finding their home with the church."

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The Revival in Foochow College

Preparing the way for the coming of Mr. G. Sherwood Eddy and his companion evangelists in China, a number of American Christian preachers and educators have been visiting various Chinese cities, especially some of those which are already notable for mission work. Pres. W. L. Beard, of Foochow College, gives the following account of this "field work" at Foochow. The Mr. Buchman to whom he refers is Prof. Frank W. Buchman, of Hartford Theological Seminary, who had been granted leave of absence for this evangelistic course. Dr. Beard goes on:—

"The influence of the visit of Mr. Buchman and those who came with him to Foochow is seen in all the life and activities of Foochow College. The atmosphere of the institution is changed.

"Mr. Day met with eleven of the students three days, an hour each day. He spoke to the student body for twenty minutes through an interpreter one morning. He and others gave many personal interviews to the students. More of these were asked for than could be given.

"Mr. Wilbur met part of the faculty for half an hour on three days. Part of the faculty and about twenty-five students attended the Sunday afternoon meeting of Mr. Buchman. Two members of the faculty translated for Mr. Buchman and Mr. Blackstone. There was no large meeting. All the work was of a quiet, personal nature. But it was deep and searching and it brought men face to face with themselves and with Jesus.

"There have been many confessions by both teachers and students. Conversions followed. In the graduating classes were nine men who had not joined the church. These all asked admission to the church on the first Sunday in January. The Sunday previous they each spoke in the Christian Endeavor meeting and told why they had decided to confess Christ publicly. Rev. L. J. Christian, who was in the audience, said, after this meeting, 'That was a real Christian Endeavor meeting.'

"In the classrooms there have been many confessions, and many hard feelings have been put aside. In one classroom, instead of the regular recitation, there was confession of wrong done. That resulted in one of the students, who for three years had refused to believe in God, saying: 'I am convinced that Christianity is true. I am going to be a Christian.' His manner and his happy face showed that peace had come to him when, a few days after, I met him and told him how glad I was to hear of his decision. These are almost

THE NOON REST IN A SHANSI INN

Coming down from Yütaoho, the summer resting place of the Shansi missionaries, Miss Huggins, whose figure is standing by the cart in the picture, says: "We had some very strenuous days, due to conditions following floods of early August. Travel by cart, on freight and construction trains, on hand cars, on ferries, over sagging bridges, pickaback, and on foot were all included in our program. ... But not even such difficult travel cooled our enthusiasm for the summer delights of Yütaoho"

daily occurrences somewhere in the institution.

"On Sunday, January 6, thirty-three students publicly confessed Christ by uniting with the church. Others are ready to join at the next communion. Personal work is being done by the students and the teachers as never before. This is being done naturally, and, as always, men are surprised to find their fellows so ready to talk about God and Jesus and their relations to their fellowmen."

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Ingtai after Two Years

In a letter written by Rev. E. H. Smith on New Year's Day, he tells of his return to Ingtai, after nearly two years' absence. He says:—

"We reached home most appropriately on Thanksgiving Day. As we came up the river, in the afternoon, firecrackers began to boom at the girls' school. This was the signal agreed upon, and in a few minutes groups of boys from the city schools, soldiers, Christians, and neighbors assembled with banners and music to meet us. A procession was formed through the main streets of the city, and tens of thousands of firecrackers made us realize that we were at home again. Then followed days and nights of welcome meetings and feasts which nearly broke down our constitution. The governor was made happy, when he came to call, by a gold watch that I had brought to him. All kinds of people were here to welcome us. The things that impressed us were the increased congregations and the growing schools; the growth of the boys and girls in stature and wisdom and in spiritual things; the cordiality of the people of the town who were not Christians; the appreciation that was voiced in their speeches of the mission and services of the church. One man in welcoming us, in his speech before a crowded church, affirmed that we had made ourselves 'slaves of all Ingtai.' One of the great speeches of that occasion was made by a Bible-woman.

"After a full week of this, I decided to cut it all short and start off on a tour of the churches in the West District. Just before we went home, a number of our boys graduated from the Union Theological School, and came back to begin their work in Ingtai. I visited seven of them. Practically all are in charge of schools in the different villages and cities. In one place they were in the midst of building operations. A fine new church and parsonage were well up, and all the money had been subscribed in the village. In some of the places we held Christmas exercises; in one place an athletic meet and a Christmas tree. Everywhere I found that two years marked a great advance in the influence of the church."

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A Flood Industry

"My little hobby just at present," writes Rev. Hugh W. Hubbard, of Paotingfu, in a letter filled with outlines of the many kinds of work he is carrying this winter, "is trying to introduce a new industry into this district, that of weaving ozier willows into suitcases and baskets, which I hope will have a large sale locally and perhaps in the States. I have brought one man in from the country, and have given him some Japanese samples which he can reproduce in even stronger form for about one-fourth the market value of such corries in Tientsin. I am already getting quite a few orders, but wish that some business man or firm could take up the industry on a large scale, and give our flood sufferers an additional means of subsistence when their crops fail them."

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MEXICO

The New Seminary

Rev. John Howland, D.D., president of the Union Theological Seminary (Seminario Evangelico de Mexico),

gives a cheerful report of the beginning of 1918 in Mexico City:—

"We are opening the new year of work in the seminary very pleasantly. We have an entering class of over twenty, most of them of excellent material. While we of the faculty are not now asked to preach, we have many calls for addresses, classes, etc. In vacation, a very successful Bible Institute was held here in the city, with classes every forenoon and addresses by various persons every evening for nearly ten days."

THE BOOKSHELF

The Historical Development of Religion in China. By W. J. Clennell, of H. M. Consular Service. New York: E. P. Dutton & Co. Pp. 260. Price, $2.00.

The book gives the substance of addresses, somewhat expanded and revised, delivered to the students of Caermarthen Presbyterian College in 1913. The first four chapters deal with the primitive conceptions, Ancient Confucianism, Taoism, Buddhism; the next four discuss the later development or decline of these religions in their interaction with the political, economic, and social cross currents. The last three chapters treat of China and the Church of Rome, the contact of China with modern ideals, and the modern transformation.

The author has made a break with the old theory that China has three religions, and sees in the so-called religious phases of the Chinese mind, or attitudes toward life, responses to human need. The Chinese have long perceived the identity behind the diversity of the so-called three religions. They express it by saying that the "three religions are one religion." He expresses a doubt as to the service of Buddhism to China. This same doubt has been expressed in other quarters, and we shall have evidence soon that Buddhism interrupted and in some instances stifled a native movement in art, religion, and morals which would have surpassed that under the influence of Buddhism. This is in harmony with the fact that the Buddhism current in China was of a degenerate type, and this further accommodated itself to the insistent demands of Chinese life.

The discussion of the relation between the Church and the Chinese government is on the whole just, and expresses the point of view of a consular officer. Still, while the missionary was often misled in his sympathies with the persecuted native convert, it should not be forgotten that the local officials under the Manchu dynasty were corrupt, that the swarms of yamen runners were unscrupulous, and that the converts were helpless. Few men of the Anglo-Saxon type could take a judicial attitude of reserved judgment under such circumstances.

The comparison between China, during the Sung dynasty, and mediæval Europe is interesting. The author says of China, in comparison with Europe: "Its religion was surely much the same; its laws were no harsher and were, very likely, better administered; peace and public order were at least as well provided for. . . . Food, quite possibly, was better and more skillfully prepared." With the exception of Constantinople, Europe had no city which could compare with Hangchow, no military camp approaching the scale of the new Peking established by Kublai. In arts and inventions, Europe had at least as much to learn as to impart. Europe could claim superiority in its architecture. As to education, it was more general than in any part of Europe, with the possible exception of the cities of Italy.

As to the debt of Europe to China, the author says: "The use of printed books, the use of paper money and negotiable instruments of exchange, the use of glass lenses for extending

and assisting the powers of the human eye, the use of cotton as a material for weaving, the use of the mariner's compass in navigation, the use of coal as fuel and of gunpowder as an explosive, of firearms and artillery as weapons of war—all these things were known to the Chinese of the Sung era . . . and were carried to the West in the wake of the Mongol conquests."

The treatment is sympathetic, and connects religion with the sweep of history and with the needs and longings of the human heart. There are touches of local color, for the author has lived in different parts of China and has seen the Chinese religion in action. There is an attempt to remove from the subjects that which is different from the experience of the rest of the world. This is what scholarship is discovering today. Although the Chinese live in the antipodes, they have passed through a development which is fundamentally not so different from our own past. They will soon take their place in the new world order. There might be a little more positive treatment of the real needs of China and the message of Christianity, but the book was written before the war. A perusal will repay both the student beginner and the one well acquainted with the many phases of the religions of the East.

LEWIS HODOUS.

THE PORTFOLIO

Get Your News from the Front

If, ten years from now, some great and striking event is traced back to some insignificant incident, you may wish that you had read about it when it appeared in a little monthly published by one of your missionary societies. For that is where you will find, in the course of a few years, several hundred stories of deep human interest that most people would take pleasure in reading if they only would think to scan the pages of *The Missionary Herald* or *The American Missionary.*

But hold on! What am I thinking about? How can you possibly read any of these magazines when there are none in the house, and when not a neighbor on the street is a subscriber? How deeply Christian do you count yourself to be? Are you as patriotic toward the Kingdom of God as you are toward the kingdom of Uncle Sam? What would you think of a citizen of the United States who took no interest in the movements of our armies at the front? Day after day great deeds would be enacted, and men would be giving their lives for a cause you, as well as they, deemed most important. Yet you have no interest in the men and women drawn up along the far-flung battle line of Christian effort in home and foreign missionary fields. It would cost you but a dollar and a quarter a year (half that as member of a club) to put both of our magazines into your home. The pictures alone would be worth the price if you have little folks to be influenced. There is mind nurture and heart nurture in this reading. It would broaden and deepen your life. It would add to genuine Christian culture to read, month by month, of the deeds of those who, not counting their lives dear unto themselves, have gone out from home and kindred that they might be the advance guard of a truly Christian civilization among backward peoples, or that they might be as lights shining in dark places.

From "Grace Church Greetings" for February, Cleveland, O.

A Missionary Slant in War

Friday.—The foreign element is taking hold like real Americans. It is interesting to get their slant on the whole affair. Many of them didn't want to come. They had their own ideas of army life, suggested, doubtless, by tales they have heard of service

in the European armies of former days. But when they were called they came; and behold! when they arrived and lived through the first days, they were surprised to find that they still were treated like human beings, had certain indisputable rights, were fed well and cared for properly, and worked under officers who took a genuine interest in their welfare.

"It's fine; I like it," assured a little Italian friend of mine in the infantry. "I like it because it help make me spick good English, make-a me strong, make-a me beeg, an', best-a what is, make-a me good American, just like-a de boss Lieuten'."

And in that last sentence, I believe, lies the charm of it all to most of the foreigners. They have learned that America and things American are fine and clean and good, and their ambition now is to become real Americans, "just like-a de boss Lieuten'." And when they get to be real Americans they are going to be proud of the fact, and they are going to fight to prove it; that's certain.

From "Conscript 2989 — His Diary." (*Dodd, Mead & Co.*)

WORLD BRIEFS

It is reported that the chief centers of Moslem population in China are the provinces of Kansu, Shensi, and Yunnan.

A Cairo newspaper reports that the streets of Mecca are being widened, a health bureau has been established, and equipment is being sought for a government hospital.

It is expected that the Woman's Union Christian College of Japan will open in April, 1918. The honorary president is Dr. Nitobe, and the dean is Miss T. Yasue, a well-known woman educator of the Orient.

The Kumi-ai churches of Japan last year sent an evangelist to work among Chinese in Manchuria. During the meetings a good deal of interest was shown by Moslems, and there were a number of inquirers among them.

It is reported that three curates of Rheims Cathedral are making it their life work to gather up the bits of colored glass from the wonderful windows shattered in the German bombardment in the hope of some time restoring the beautiful works of art.

"For the duration of the war and one year thereafter," Alice Stone Blackwell has offered, free of charge, the famous Blackwell house in Dorchester to the War Service Committee, to be used as a convalescent hospital for soldiers and sailors invalided home from the war.

Tokyo capitalists have just given $10,000 towards the Japanese department of the Honolulu Y. M. C. A., a remarkable proceeding, solicited by the leading Japanese pastor in the Islands, Rev. T. Okumura. It looks as though an additional $5,000 would come from Osaka and elsewhere, in answer to like solicitation.

The *International Review of Missions* says that the population of the Japanese Empire, in the thirty-six years ending with 1916, increased twenty-five per cent, and that of the five industrial city centers increased 325 per cent. The industrial suburbs of Tokyo increased in population 415 per cent in the last thirteen years.

Prof. A. H. Sayce, LL.D., of Queen's College, Oxford, the famous student of the Old Testament and of Biblical history, archæology, manuscripts, and monuments, visited Japan late in 1917. During his stay he delivered a course of lectures at the Kyoto Imperial University. President Harada, of the Doshisha, gave a reception in his honor.

The China Medical Board of the Rockefeller Foundation last year made grants of $8,100 for nurses' scholarships (four being for Chinese girls and some providing for three years' study abroad); of $2,610 for three Chinese pharmacists studying in Baltimore; and a renewed grant of $500 for the translation of nursing text-books into Chinese.

As a memorial to one of the young Americans killed in an aviation accident at Pau, in France, last fall, the *Harvard Crimson* receives from the young man's father a library of a thousand volumes, including complete editions of the *Spectator* and of the *Tatler*. It will be known as the Meeker Memorial Library and is the gift of Henry H. Meeker, of New York, father of the late William H. Meeker, who was once president of the *Crimson*.

When it became possible to inquire into the conditions of mission work in Bagdad, after the British troops arrived, it was found that although mission property had suffered, a native Christian and his wife had ministered regularly during the two years' absence of the missionaries to a congregation of about 120 persons. Sixteen Arabs had been prepared for baptism by these Christian leaders.

Porto Rico has "gone dry." After March 1, alcoholic drinks — rum, beer, brandy, whisky, etc. — became unlawful either for sale or purchase; also about one-third the internal revenue of the island, which had come from the manufacture and sale of alcohol, ceased. Nevertheless Porto Rico planned for 160 more graded schools for the coming year than for the one just closed, and lengthened its school year, and incidentally its teachers' salaries, from nine months to ten months. Mr. Benedict, treasurer of the island, feels sure it can still finance itself and build up its credit without the aid of alcohol.

The American Bible Society has chosen Rev. Lewis Birge Chamberlain to fill the office of Recording Secretary left vacant by the death of Rev. Henry Otis Dwight, D.D. Mr. Chamberlain, the son of Rev. Jacob Chamberlain, the famous missionary to India of the Reformed Church in America, was born in Vellore, India. A graduate of Rutgers College and New Brunswick Theological Seminary, he joined the Arcot Mission in Southern India, where he served till 1914. His many and varied experiences in mission work in relations with government and with literary and educational activities on the mission field have given him good preparation for the task he is now taking up.

THE CHRONICLE

Births

May 15, 1917. In Cagayan, P. I., to Rev. and Mrs. Frank C. Laubach, a son, Henry.

December 2. In Diongloh, Foochow Mission, China, to Dr. and Mrs. Charles M. Gillette, a son, Charles Gordon.

December 28. In Foochow, China, to Rev. and Mrs. Frederick P. Beach, a daughter, Elizabeth Waterbury.

January 1, 1918. In Paotingfu, China, to Rev. and Mrs. Harold W. Robinson, a son, Harold Stambaugh.

January 5. In Foochow, China, to Mr. and Mrs. Harold B. Belcher, a daughter, Priscilla.

January 9. In Durban, Africa, to Rev. and Mrs. Ralph L. Abraham, a daughter, Margaret Rose.

February 5. In Foochow, China, to Rev. and Mrs. Samuel H. Leger, a daughter, Margaret Elizabeth.

February 19. In Albany, N. Y., to Rev. and Mrs. John H. Kingsbury, under appointment to Western Turkey, a son, Wallace Beardslee. Mr. and Mrs. Kingsbury are residing in Sudbury, Vt., during their detention in America.

Death

January 1. In Cagayan, P. I., Henry, infant son of Rev. and Mrs. Frank C. Laubach.

Arrivals in America

March 8. In San Francisco, Cal., Mr. and Mrs. Jesse B. Wolfe, of Taikuhsien, Shansi District, North China Mission.

* * *

We are informed that Dr. Burt N. Bridgman, brother of Rev. Frederick B. Bridgman, D.D., of Johannesburg, South Africa, has been serving for considerably more than six months as military physician, with rank of Captain, with the British South African forces. The hospital with which he is connected accommodates about 4,000 men and is probably one of the largest in South Africa.

* * *

Dr. Francis F. Tucker, of Tehchow, China, whose furlough begins next summer, is looking forward to availing himself of a fellowship granted him by the China Medical Board of the Rockefeller Foundation.

* * *

Rev. John Howland, D.D., has been re-elected president of the Interdenominational Evangelical Seminary of Mexico, with the understanding that it is for five years. Mrs. Howland, while not having recovered her full strength, after her seri-

ous illness, is quite well, and it is hoped will be able to meet her rather strenuous position in Mexico.

* * *

Among the band of American Board missionaries who reached Cape Town, February 6, were Rev. and Mrs. Charles N. Ransom, of Adams, Natal. They had been detained in America for several years because of health complications, and it is difficult to tell whether the detention was hardest to bear on their part or on the field, where their friends and fellow-workers longed for their coming. At all events, both Mr. and Mrs. Ransom helped to spread a knowledge of and to make friends for Africa, wherever they went.

DONATIONS RECEIVED IN FEBRUARY

NEW ENGLAND DISTRICT

Maine

Auburn, 6th-st. Cong. ch. 6 68
East Machias, Cong. ch., Rev. Henry O. Worthley, 2 00
Portland, Rev. Geo. W. Kelly, 1 00
York Corner, Mrs. Mary A. Nowell, by Harriet M. Nowell, 5 00
York Village, 1st Cong. ch. 6 00 — 20 68

New Hampshire

Claremont, Cong. ch. 17 95
Colebrook, Cong. ch. 15 00
Goffstown, Cong. ch. 2 00
Hudson, 1st Cong. ch. 21 90
Nashua, Chas. C. Morgan, 25 00
Ossipee, 2d Cong. ch. 6 00
Sanbornton, Cong. ch., Ladies, 10 00
Stratham, Cong. ch. 8 20 — 106 05

Vermont

Benson, Cong. ch. 20 00
Castleton, Cong. ch. 18 00
Duxbury, Cong. ch., toward support Rev. J. X. Miller, 2 00
Ludlow, Cong. ch., toward support Rev. E. H. Ballou, 14 41
Morrisville, 1st Cong. ch., V. M. H. 15 00
Winooski, Cong. ch. 17 84 — 87 25

Massachusetts

Auburn, Cong. ch. 31 81
Becket, North Cong. ch. 7 07
Berkly, Cong. ch. 5 00
Beverly, Washington-st. Cong. ch. 40 00
Boston, Mt. Vernon Cong. ch., 158.05; Park-st. Cong. ch., 107; Highland Cong. ch. (Roxbury), 75.25; Eliot Cong. ch. (Roxbury), 52.39; 2d Cong. ch. (Dorchester), 50; Old South Cong. ch., 17; Baker Cong. ch. (East Boston), 6.60; Friend, 50, 516 29
Cohasset, 2d Cong. ch. 10 90
Dedham, Mary E. Danforth, 19 00
Fairhaven, 1st Cong. ch. 119 91
Hingham, J. Wilmon Brewer, for Battalagundu, 4 00
Holyoke, 2d Cong. ch., Nettie A. Blanding Fund, 107 02
Ipswich, Linebrook Cong. ch. 5 50
Lawrence, Betty Eicke, for work in Turkey, 1 00
Lynnfield Center, Cong. ch. 11 31
Millers Falls, Cong. ch. 10 00
Mt. Hermon, Wm. F. Nichols, 100 00
Newton Center, In memory of Chas. C. Burr, 100 00
Northbridge, Rockdale Cong. ch. 15 00
Pittsfield, French Cong. ch. 3 00
Plympton, Cong. ch. 1 30
Reading, Solomon Davis, toward support Mr. and Mrs. C. H. Burr, 1,200 00
Richmond, Rev. Wm. M. Crane, toward support Rev. E. L. Nolting, 166 67
Rutland, Cong. ch. 17 50
Salem, A. T. P. 32 00
Somerville, West Cong. ch. 28 21
Southbridge, Union Cong. ch. (Globe Village), 16 50
Stoughton, 1st Cong. ch. 20 00
Townsend, Cong. ch. 10 96
Uxbridge, 1st Cong. ch. 36 12
Wellesley, Two friends, 50 00
Whately, Cong. ch. 4 96
Williamsburg, Mrs. Helen E. James, 100 00
Worcester, Old South Cong. ch., toward support Rev. C. B. Olds, 10; Mrs. C. E. Hunt, 15; P. M. Symonds, 10, 35 00
———, E. M., toward support Rev. E. J. Woodall, 200 00
———, C. 50 — 3,026 53
Legacies.—Agawam, Lorin W. Fisk, by Wm. H. Porter, Trustee, add'l, 133 11
Fairhaven, J. F. Damon, add'l, 40 00 — 173 11

3,199 64

Rhode Island

Auburn, Sarah J. Gilman, 1 00
Central Falls, Cong. ch. 169 15
Kingston, Cong. ch. 128 14 — 298 29

Young People's Societies

Vermont.—Ludlow, Y. P. S. C. E., toward support Rev. E. H. Ballou, 5 57
Massachusetts.—Boston, Eliot Y. P. S. C. E. (Roxbury), for Shaowu, 5; Haverhill, West Y. P. S. C. E., 2.10; South Acton, Y. P. S. C. E., for Shaowu, 10; Winchendon, North Y. P. S. C. E., Jun. Dept., for Mt. Silinda, 2, 19 10

24 67

Sunday Schools

Maine.—Rockland, Cong. Sab. sch., Alena L. Young's Class, for Africa, 8 33
New Hampshire.—Pembroke, Cong. Sab. sch. 1 01
Vermont.—Bellows Falls, 1st Cong. Sab. sch., 20.67; Brookfield, 2d Cong. Sab. sch., 1.50; Ludlow, Cong. Sab. sch., Worth While Class, toward support Rev. E. H. Ballou, 5; St. Johnsbury, South Cong. Sab. sch., 6.67; South Royalton, Cong. Sab. sch., 5, 38 84
Massachusetts.—Granby, Cong. Sab. sch., 4; Holliston, 1st Cong. Sab. sch., 6.27; Lancaster, Cong. Sab. sch., Sunshine Club, for Africa, 1; Lawrence, Lawrence-st. Cong. Sab. sch., of which 30 for

Shaowu and 25 for Africa, 55; Marlboro, 1st Cong. Sab. sch., 3.46; Melrose, Cong. Sab. sch., 7.68; Newton, Eliot Cong. Sab. sch., of which 30 for Mt. Silinda and 30 for Madura, 60; Tyngsboro, Cong. Sab. sch., 1.56; Whitinsville, Village Cong. Sab. sch., 147.46; Worcester, Bethany Cong. Sab. sch., Grace I. Chapin and Class No. 3, for Tehchow, 15, 301 43

Rhode Island.—Providence, Plymouth Cong. Sab. sch. 6 75

356 36

MIDDLE DISTRICT

Connecticut

Bridgewater, Cong. ch. 27 40
Enfield, 1st Cong. ch. 34 15
Greenfield Hill, Cong. ch. 6 78
Hartford, Elisabeth W. Stone, 6; Mrs. G. H. Pryor, 2, 8 00
Lisbon, Newent Cong. ch. 36 00
Middletown, 1st Cong. ch., 21.96; James H. Bunce, 25, 46 96
Naugatuck, Cong. ch. 230 00
New Britain, Stanley Memorial Cong. ch. 21 00
Newington, Agnes W. Belden, for work in Turkey, 50; Julia M. Belden, for work in Turkey, 10, 60 00
New London, 2d Cong. ch. 710 67
North Guilford, Cong. ch. 18 00
North Woodstock, Cong. ch. 1 00
Norwichtown, 1st Cong. ch. 82 22
Rockville, Rev. Chas. P. Redfield, 10 00
Sharon, 1st Cong. ch. 1 00
Thomaston, 1st Cong. ch. 21 57
Winchester, Cong. ch., Harriet M. Starks, 15 00—1,329 75

Legacies.—Norwich, Rev. Geo. A. Bryan, by Edmund A. Prentice, Ex'r, add'l, 40 00

1,369 75

New York

Brooklyn, Central Cong. ch., Florence C. Miller, 5 00
Camden, Cong ch. 46 00
East Bloomfield, 1st Cong. ch. 90 68
Elizabethtown, Cong. ch. 20 00
Fairport, A. M. Loomis, 10 00
Hamilton, Cong. ch. 13 14
Holland Patent, Welsh Cong. ch. 5 00
Homer, 1st Cong. ch. 25 00
Irondequoit, United Cong. ch., toward support Rev. G. G. Brown, 30 00
New York, Bethany Cong. ch. 70 00
Pulaski, Cong. ch., Woman's Miss. Soc. 5 00
Utica, Bethesda Cong. ch. 60 00
———, Friend in Central New York, 25 00—404 82

New Jersey

Egg Harbor, Emmanuel Cong. ch. 12 00
Lawrenceville, Chas. H. Willcox, 50 00
Woodbridge, 1st Cong. ch. 12 00—74 00

Pennsylvania

Edwardsville, Bethesda Cong. ch. 25 00
Le Raysville, Cong. ch. 16 00
Potterville, Cong. ch. 5 50
Scranton, 1st Cong. ch. 25 00—71 50

Ohio

Clarksfield, Cong. ch. 2 00
Cleveland, Archwood-av. Cong. ch. 50 00
Mansfield, 1st Cong. ch. 86 50
Marietta, Friend, of which 500 toward support Rev. and Mrs. J. S. Augur and 500 toward support Rev. and Mrs. C. A. Stanley, 1,000 00
Toledo, Washington-st. Cong. ch. 42 56
Wauseon, Cong. ch. 18 75—1,199 81

North Carolina

Southern Pines, 1st Cong. ch. 65 72

Florida

Daytona, 1st Cong. ch., 118.50; Edgar M. Condit, toward support Rev. O. S. Johnson, 250, 368 50
Stella, Cong. ch. 80—369 30

Young People's Societies

Connecticut.—Hartford, Union Mission Study Class, 20; Liberty Hill, Y. P. S. C. E., 1.10, 21 10
New Jersey.—Newark, Park Presb. Chapel, Young Women's Miss. Soc. 5 00

26 10

Sunday Schools

Connecticut.—Bridgewater, Cong. Sab. sch., 11.16; Norwalk, 1st Cong. Sab. sch., 2.50; Norwich, 2d Cong. Sab. sch., 18.07; Shelton, Cong. Sab. sch., 16.50, 48 23
New York.—Elmira, St. Luke's Cong. Sab. sch., 5.50; Flushing, 1st Cong. Sab. sch., 87.45; Irondequoit, United Cong. Sab. sch., toward support Rev. G. G. Brown, 18.32; Oswego, Cong. Sab. sch., 11.56 Syracuse, Geddes Cong. Sab. sch., 4.18; Walton, Cong. Sab. sch., 25, 152 01
New Jersey.—Jersey City, Waverly Cong. Sab. sch., Waverly Miss. Class, for Shaowu, 10; Montclair, 1st Cong. Sab. sch., for Mt. Silinda, 15, 25 00
Ohio.—Elyria, 1st Cong. Sab. sch., toward support Dr. P. T. Watson, 7; North Olmsted, Cong. Sab. sch., 8, 15 00
Florida.—Jacksonville, Union Cong. Sab. sch., 9.73; Orange City, Cong. Sab. sch., 10, 19 73

259 97

INTERIOR DISTRICT

Tennessee

Grand View, Cong. ch. 3 00
Nashville, Frank A. Clarke, 15 00—18 00

Alabama

Birmingham, Independent Presb. ch., Woman's Soc. 24 00

Illinois

Champaign, 1st Cong. ch. 50 00
Chicago, Millard-av. Cong. ch. 5 00
East Moline, Plymouth Cong. ch. 14 40
Wheaton, College Cong. ch., toward support Rev. W. C. Cooper, 125 00—194 40

Michigan

Comstock Park, Rev. Frederick W. Sass and family, for evangelist in India, 25 00
Covert, 1st Cong. ch., Ellen C. Shaw, 5 00
Grand Rapids, Park Cong. ch. 440 00
Jackson, Frances H. Wood, for work in Turkey, 8 50—478 50

Wisconsin

Fort Atkinson, 1st Cong. ch., toward support Rev. R. S. Rose, 80 00
Milwaukee, Grand-av. Cong. ch. 52 00—132 00

Minnesota

Duluth, Pilgrim Cong. ch. 16 00
Glencoe, Cong. ch. 10 00

Glyndon, Cong. ch.	5 45	
Happyland, Cong. ch.	1 10	
Mantorville, Cong. ch.	1 34	
Minneapolis, Oak Park Cong. ch.	1 00	
Moorhead, Cong. ch.	40	
Northfield, Cong. ch., toward support Dr. P. T. Watson,	100 00	
St. Clair, Cong. ch.	1 40	
Sauk Rapids, Cong. ch.	2 20	
Sherburn, Cong. ch.	2 40	
Waseca, Cong. ch.	8 06	
———, Friends,	50 00	199 35

Iowa

Chester, Cong. ch.	5 35	
Corning, Cong. ch.	9 00	
Creston, Pilgrim Cong. ch.	3 00	
Des Moines, Waveland Park Cong. ch.	2 00	
Eddyville, Cong. ch., W. M. S.	4 00	
Eldon, Cong. ch.	10 00	
Iowa Falls, Cong. ch.	47 00	
Ottumwa, 1st Cong. ch.	30 00	
Webster, Cong. ch.	2 75	113 10

North Dakota

Forman, Cong. ch.		4 00

South Dakota

Canton, 1st Cong. ch.		3 40

Nebraska

Danbury, Cong. ch.	5 00	
Lincoln, Garry Treat,	1 40	
Naper, Cong. ch.	1 50	
Verdon, Cong. ch.	61 00	68 90

Kansas

Lawrence, Plymouth Cong. ch.	55 13	
Wakefield, Wm. Thurlow,	10 00	
Wichita, Fellowship Cong. ch. and Sab. sch., for work in Marsovan,	5 00	70 13

Colorado

Denver, 3d Cong. ch.	36 61	
———, Ger. Brotherhood, toward support Rev. C. H. Maas,	25 00	61 61

Young People's Societies

Illinois.—Chicago, Millard-av. Y. P. S. C. E., of which .50 from Jun. Dept., all toward support A. R. Mather, 5.50; Shabbona, Y. P. S. C. E., for Mt. Silinda, 5,	10 50
Michigan.—Grand Rapids, 2d Y. P. S. C. E., for Mt. Silinda,	7 00
Kansas.—Lawrence, Plymouth Y. P. S. C. E.	3 06
	20 56

Sunday Schools

Louisiana.—New Orleans, Sab. sch. of Straight College,	3 61
Illinois.—Albion, Sab. sch. of Union Cong. ch., 4; Argo, Cong. Sab. sch., 2.39; Chicago, Leavitt-st. Cong. Sab. sch., Prim. Dept., 1.50; Lisle, Cong. Sab. sch., 4,	11 89
Wisconsin.—Oshkosh, Plymouth Cong. Sab. sch.	6 00
Iowa.—Cedar Falls, Cong. Sab. sch., 8.40; Davenport, Berea Cong. Sab. sch., 5.61; Grand River, Cong. Sab. sch., 2.25,	16 26
Nebraska.—Paisley, Cong. Sab. sch., 1.05; Riverton, Cong. Sab. sch., 6,	7 05
Kansas.—Lawrence, Plymouth Cong. Sab. sch., 3.06; Leavenworth, 1st Cong. Sab. sch., 4.63,	7 69
	52 50
Less.—Missouri, Sedalia, 2d Cong. Sab. sch., refunded,	2 00
	50 50

PACIFIC DISTRICT

Utah

Bountiful, Cong. ch. and Sab. sch.		1 00

Oregon

Forest Grove, Cong. ch., 10; Friend, 20,	30 00	
Portland, Free Evan. Brotherhood ch., 30; University Park Cong. ch., 3,	33 00	
Scappoose, Cong. ch.	8 55	71 55

California

Brae, Cong. ch.	3 41	
Claremont, Cong. ch., Men's Union, for evangelistic work, Smyrna,	300 00	
Cloverdale, Cong. ch.	9 34	
Eureka, Cong. ch.	18 25	
Fresno, Kreutz Cong. ch.	50 00	
Graham, Cong. ch.	1 55	
Loomis, Cong. ch.	7 48	
Los Angeles, ch. of Messiah, 84.40; Plymouth Cong. ch., 18.60; East Cong. ch., 6.12; Bethany Cong. ch., 4.96,	114 08	
National City, Cong. ch.	8 16	
Oneonta, Cong. ch.	13 86	
Palms, Cong. ch.	2 79	
Pasadena, Pilgrim Cong. ch.	8 35	
Paso Robles, Cong. ch.	7 75	
Redlands, Cong. ch.	23 25	
Redondo Beach, Cong. ch.	3 72	
Redwood City, Cong. ch.	10 35	
Rio Vista, Cong. ch.	1 15	
Riverside, Cong. ch., toward support Rev. W. C. Miller,	265 00	
Rocklin, Cong. ch.	2 50	
San Bernardino, 1st Cong. ch.	13 21	
San Diego, 1st Cong. ch., 133.65; La Jolla Cong. ch., 19.59,	153 24	
Soquel, Cong. ch.	1 00	1,018 44

Young People's Societies

California.—Adin, Y. P. S. C. E.	10 00

Sunday Schools

California.—Corona, Cong. Sab. sch., 5; Oakland, 1st Cong. Sab. sch., 19; Ontario, Bethel Cong. Sab. sch., 40.20; Palms, Cong. Sab. sch., 1.06; Rio Vista, Cong. Sab. sch., 3.40; San Jose, Cong. Sab. sch., for Africa, 8.20,	76 86

MISCELLANEOUS

From the *Canada Congregational Foreign Missionary Society*
H. W. Barker, Toronto, Ontario, Treasurer, 1,202 96

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Mrs. Frank G. Cook, Boston, Treasurer

For sundry missions in part,	9,626 38	
For deficit, girls' school, Barcelona,	600 00	
For work of Miss G. E. Chandler,	100 00	
For woman's evangelistic work, Paotingfu,	300 00	10,626 38

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer, 5,500 00

For Lucy Perry Noble Bible School, Madura,	500 00	
For Woman's Work Building, Fenchowfu,	500 00	6,500 00

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer, 1,200 00

18,326 38

Additional Donations for Special Objects

New Hampshire.—Exeter, Phillips Cong. ch., Friend, of which 5 for work, care Miss Mary L. Graffam, and 5 for work, care Miss C. R. Willard, 10; Lancaster, Cong. ch., Home Dept., for Bible-woman, care Miss Martha S. Wiley, 25; Meriden, Friend, for day school, care Miss Isabelle Phelps, 165; ———, Friend, for work, care Rev. Watts O. Pye, 1,450, Rev. J. C. Holmes, 465, Rev. C. L. Storrs, 1,050, Rev. E. W. Ellis, 400, Rev. F. B. Bridgman, 1,000, Rev. F. F. Tucker, 500, Rev. R. E. Chandler, 650, Rev. P. L. Corbin, 500, Rev. Wayne H. Bowers, 100, Rev. E. H. Smith, 100, Rev. C. B. Olds, 600, Rev. J. J. Banninga, 450, Rev. M. S. Frame, 1,250, Rev. L. Hodous, 500, Rev. E. W. Galt, 850, and Rev. Harold Cooper, 1,200, 11,065, 11,265 00

Massachusetts.—Amherst, Mrs. Horace Norton, of which 25 for boys' school, care Rev. E. H. Smith, and 25 for work, care Rev. Chas. L. Storrs, 50; Auburndale, Cong. ch., Extra-Cent-a-Day Band, for new seminary, care Dr. John Howland, 10; do., Cong. Sab. sch., for school, care Rev. A. A. McBride, 20; Boston, 2d Cong. Sab. sch., Bumpus Memorial Class (Dorchester), for Harriette Carter Memorial, care Rev. O. S. Johnson, 50; do., 2d Cong. Sab. sch. (Dorchester), Chinese Dept., for work, care Rev. C. A. Nelson, 10; do., Association of Railroad and Steamboat Agents of Boston, for stereopticon and slides for Mrs. W. P. Elwood, 40; do., T. W. A., for Sweitchow property, care Rev. W. O. Pye, 100; do., Friend, for hospital, care Dr. and Mrs. H. N. Kinnear, 50; do., Friend, for evangelistic work, care Rev. W. H. Bowers, 25; Concord, Thomas Todd, for work, care Dr. H. N. Kinnear, 10; Everett, 1st Y. P. S. C. E., for work, care Rev. E. P. Holton, 50; Lincoln, Cong. Sab. sch., for pupil, care Miss Emily S. Hartwell, 20; Whitinsville, Arthur F. Whitin, for Kodaikanal School, 250; ———, Friend, for country school, care Miss Isabelle Phelps, 165; ———, Friend, for work, care Rev. J. J. Banninga, 100, 950 00

Rhode Island.—Providence, Central Cong. ch., Ministering Children's League, Dorothea, John Crosby Brown, and Elizabeth Moore, for pupil, care Miss M. E. Andrews, 25 00

Connecticut.—Hartford, Mrs. Edward C. Stone, of which 5 for use of Dr. and Mrs. H. N. Kinnear and 5 for use of Rev. E. H. Smith, 10; do., Jane W. Stone, of which 5 for use of Rev. E. H. Smith and 2 for use of Dr. and Mrs. H. N. Kinnear, 7; do., Elizabeth W. Stone, of which 5 for use of Rev. E. H. Smith and 2 for use of Dr. and Mrs. H. N. Kinnear, 7; Mansfield Center, Chas. H. Learned, for use of Dr. H. N. Kinnear, 10; New Haven, Laura W. Heermance, for hospital work, care Dr. and Mrs. H. N. Kinnear, 3; South Manchester, Center Cong. Sab. sch., for pupil, care Mrs. T. D. Christie, 50, 87 00

New York.—Binghamton, C. W. Loomis, for native helper, care Dr. L. H. Beals, 100; Brooklyn, Miss Marion, for scholarship, care Miss J. R. Hoppin, 20; Woodside, Clara L. Blake, for hospital work, care Dr. and Mrs. H. N. Kinnear, 10; Yonkers, Friend, for Bible-woman, care Miss Isabelle Phelps, 50; ———, Friend, for work, care Dr. and Mrs. H. N. Kinnear, 15, 195 00

New Jersey.—East Orange, Ogden H. Bowers, for pupils, care Rev. W. P. Elwood, 160 00

Pennsylvania.—Johnstown, Gertrude S. Rohde, for work, care Miss F. K. Heebner, 15; Lansdale, Debora H. Kriebel, for work, care Miss F. K. Heebner, 2; Mercersburg, Anna Myers, for hospital, care Dr. and Mrs. H. N. Kinnear, 3; Philadelphia, 1st Schwenkfelder Sab. sch., Ladies' Bible Class, for girls' school, care Miss Flora K. Heebner, 20, 40 00

Ohio.—Oberlin, Oberlin-Shansi Memorial Assn., for expenses of schools in Shansi, 500 00

Illinois.—Chicago, Friend, for school for street children, care Rev. F. B. Bridgman, 40; Paxton, Cong. Sab. sch., for record for hospital, care Dr. E. L. Bliss, 2, 42 00

Michigan.—Detroit, Brewster Y. P. S. C. E., for pupil, care Rev. J. X. Miller, 25 00

Minnesota.—Hopkins, Mrs. C. H. Hill, for hospital, care Dr. H. N. Kinnear, 1; Minneapolis, Edina Y. P. S. C. E., for pupil, care Rev. R. E. Chandler, 10, 11 00

Missouri.—La Belle, Mrs. S. F. Johnson, for pupil, care Miss Annie E. Gordon, 25 00

Oregon.—Forest Grove, Cong. Sab. sch., Philathea Class, for pupil, care Mrs. W. P. Elwood, 15 00

California.—Berkeley, Mrs. F. D. Winter, for work, care C. C. Fuller, 5; Claremont, Mrs. Wm. Renwick, of which 300 for Library Building for American College, care Rev. W. M. Zumbro, 100 for building purposes, care Miss Eva M. Swift, and 50 for work, care Rev. H. W. Hubbard, 450; Los Angeles, L. W. Keister, of which 50 for native worker, care Rev. E. Fairbank, and 50 for work, care Rev. E. P. Holton, 100; Lynwood, W. H. Linderman, for native worker, care Rev. C. A. Nelson, 35; San Diego, 1st Cong. ch., S. E. T., for use of Dr. H. N. Kinnear, 10; Upland, Aurelia S. Harwood, for out-station work, care Rev. Watts O. Pye, 250, 850 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Mrs. Frank G. Cook, Boston, Treasurer

For work, care Mrs. T. W. Woodside,	5 00	
For hospital, care Miss Elizabeth Trowbridge,	100 00	
For pupil, care Mrs. H. A. Maynard,	6 00	
For village schools, Ceylon,	75 00	
For work, care Miss Eva Swift,	10 00	
For work, care Rev. G. G. Brown,	50 00	
For use of Miss Carolyn T. Sewall,	5 00	251 00

Income St. Paul's Institute

For St. Paul's Institute, 375 65

Income Higher Educational Work Endowment

Salary and expenses of substitute for Miss Martha S. Wiley in Foochow College,	635 00	
For land for new plant of Fukien Christian University,	5,000 00	
Toward purchase of house and land for Kobe College, Japan,	1,500 00	
For expenses of Pasumalai Training School,	500 00	7,635 00
		22,451 65
Donations received in February,		52,318 09
Legacies received in February,		213 11
		52,531 20

Total from September 1, 1917, to February 28, 1918. Donations, $505,447.74; Legacies, $42,664.27 = $548,112.01.